

OSTRACIZED AS COLORED, PROVE THEY ARE WHITE

JOUBERT AND ALLIED FAMILIES WIN BY COURT DECISION.

Manager of New Orleans City Belt Railroad Contested Action to Have His Name Stricken Off List of Registered White Democrats—Search of Old Records Showed His Ancestry to Bear Indian Strain — Many Persons Have Long Suffered.

[Special Correspondence of The Evening Post.]

NEW ORLEANS, December 23.—The recent decision of the District Court in New Orleans in the case of Frank Joubert has exploded many of the oldest and most trusted traditions of this city, has wiped out or corrected many old records, and has brought to light errors and blunders in them that have caused untold injustice and sufferings in the past. It has changed the status, social, political, and official, of a number of families previously believed to be "colored people," "gens de couleur," that is of mixed negro and Caucasian blood, proving that the official records which have been depended on are wrong and that the Jouberts and connected families who have been ostracized as "colored" have not, as a matter of fact, a drop of negro blood in their veins. And the evidence adduced in this case indicates that there are probably other supposed "colored" families, similarly situated, who have suffered a century or more from a mistake or carelessness in the early records.

The Joubert case does not, in itself, amount to much, for it was simply a question whether the name of Frank Joubert should or should not be removed from the roll as a registered white Democrat. He had recently been appointed to the important position of manager of the City Belt Railroad, one of the most important of the harbor facilities of the port. He could not be removed from that position because of color, but the demand made that he be stricken from the list of white voters would have accomplished the same purpose. The petition to the

Registrar of Voters was signed by the Recorder of Births, Deaths, and Marriages, and several score of Democrats who did not like to see white men serving under a person of negro or colored descent and who pointed to the fact that all the records, church and official, pronounced Joubert to be of African descent. Joubert denied this statement and asserted that there was not a drop of negro blood in his veins.

OLD RECORDS SEARCHED.

It was the most important case of the kind of recent years, although in antebellum times such suits were frequent. As there could be no living witnesses, the question turned on a searching of old and musty records.

Joubert's denial of "colored descent" was viewed with surprise, for the family has been regarded as "colored" for generations, the member having been marked "C" or "Col." in the church registers, so included in the official register and in the "colored book" of the St. Louis Cathedral. But when these records were traced back to their origin, the mistake was soon brought to light as well as how it occurred. It was then shown that the ancestress from whom the Jouberts were supposed to inherit their negro blood had been entered on the original register and on "the colored book," not as a negress, griffe, mulatto, quadroon, octoroon, or femme de couleur (woman of color), but as a métif, or, as it is better known in the Spanish equivalent, mestizo; in other words, a person of mixed Caucasian and Indian origin, like most of the population of Latin America. On a point of this kind, the Spanish priests of New Orleans, who so largely administered the religious affairs of the colony, could not have made a mistake, as they knew all about the mestizos, and particularly was this improbable of Father Antonio, of Sedilla, Père Antoine, as he was called, who, coming to New Orleans to introduce the inquisition, became in time the most beloved resident of the city and baptized, married and buried three-fourths of all its people. He would never have been guilty of writing down a colored person of negro blood as "a mestizo."

There was a great deal of confirmatory evidence on this point. Among the witnesses in the Joubert case was ex-President Carbajal of Mexico, formerly a Justice of the Supreme Court of that republic, who declared that the word "métif" or "mestizo" had never been applied to any person of negro blood. Similar testimony was given by the professor of Spanish at Tulane, himself a "mestizo"; by the professors of Loyola University (Jesuit), and by other Latin-Americans.

INDIAN SLAVES IN OLD DAYS.

This put a new aspect on the case, for people of mixed blood with an Indian strain have been regarded in Louisiana as superior to those where the mixture was African. Also the discriminations that prevail as to travel, etc., against persons with any negro blood in their veins are not in force as against those of Indian descent.

Perhaps the most important evidence in the Joubert case was that of Gaspard Lúgano, archivist of the St. Louis Cathedral, whose archives for more than a century constitute the only official records of births, deaths and marriages. It was here that the "métif" origin of the Jouberts was exposed, and Lúgano testified further that this was not the only misleading or misunderstood record. As there was no special baptismal book in New Orleans for Indians or persons of Indian descent, "the fathers" were in the habit of entering them in the book set aside for "colored people," so that a full-blooded Indian was liable to be recorded as "a negro."

This brought out an old but almost forgotten incident of early Louisiana history, that the French and Creole planters owned both Indian and negro slaves, the two races occupying the same quarters, with no distinction drawn between them. The Indians melted away long ago in the larger negro population. But in the course of time, with the birth records of both races kept in the same book, and the two races living together in the same quarters, the distinction between them was lost, and persons of Indian descent were returned as "colored." A case very similar to that of the Jouberts was reported some sixty-odd years ago, but it has been almost forgotten to-day. A citizen elected to the City Council found his title to office attacked on the ground that he was "colored." The evidence on this point, which was that of the oldest inhabitants, was contradictory. Many persons remembered an ancestress of the family, a very old woman, but some thought she was an Indian squaw and others that she was a negro "mammy." As the jury returned a verdict of one cent damages in favor of the Councilman for the slander on him, it was regarded as vindicating his Caucasian or Indian origin, and the family has ever since been regarded as white and not "colored."

NO ESCAPE FROM TRADITION.

Whether it is possible at this late day to correct other mistakes of the same kind, due to the confusion of the old records, is doubtful—it would entail too much research and expense. Yet it would be well worth while to do so for any one mistakenly believed or reported as of mixed or colored blood. The prejudice is as strong as ever, the discrimination as great. A person so suspected cannot travel on a railroad or steam-

boat or street car with persons of white blood, or stay in the same hotel, or enter the same restaurant or theatre; and he is segregated in a dozen other ways.

There is no escape in Louisiana, for tradition pins one down; and the official records are or have been believed beyond dispute or contradiction. In one of the parishes near New Orleans the records were destroyed by fire, and it is said that the fire was not accidental, but the result of the discovery of an official that an ancestress of his had the fatal letters F. W/C against her—"free woman of color." There have been some escapes from these old records by emigration to other States, the favorite being California, where, the country being relatively new, there is not so close an inquiry into the family history of new settlers. The Jouberts have shown a new escape from the charge of mixed blood by challenging and disproving the traditions and the old records. By the ruling in this case the Jouberts and a number of connected families have been restored officially, politically, and socially to the white race, with the probability that others may have the same fortune if the same old trail be followed, but this will take considerable time and money.

SHOULD A COLORED MAN PASS FOR WHITE IF HE CAN?

Louisville News 11-11-16
City, October 31, 1916.

Editor Louisville News:

Should a Colored person pass for White if he can?

At first sight this proposition seems to be a question soliciting sympathetic decision in its favor. But, when thoughtfully considered, it is in itself a plea for equity as is demanded of the condition over which such an individual has absolutely no control.

No creature can choose his parentage, nor is color a prerogative of choice. Therefore what a man is in color, being not of his own creation, entitles him, by the very demands of human liberty, to enjoy all of the advantages his face makes possible for him to exercise.

Human liberty is a birthright common to all mankind, and he who imposes restrictions upon another because the color of his face invites traditional prejudice exposes to what ignoble depth he will stoop to cheat his fellowman out of that which he bribes his conscience to concede he's privileged to monopolize.

Every Colored man is within the bounds of justice who exercises himself in all the privileges of the parent of whom the skin of his face is nearest in color. Human liberty demands it and justice extends it; envy only withholds it.

BUD GRAHAM.

Should a Colored person pass for white if he can?

I say "yes."

For this reason: If he or she is able to mix up it matters not what the outcome be if they are caught. While they are in this capacity what is learned is fresh and not second-handed. For instance, take the man or woman who never visits other people's homes. They are ignorant of how other homes are kept—if better or worse than theirs. The preacher that never is called or pastor of only the one church, his first, and has never become acquainted with but the one congregation for five or forty years and that has baptized three-fourths of his congregation. Both of them are ignorant of the different elements of the world-wide work and it is the blind leading the blind. So with the color. He or she who can pass let them pass and get hold of the daily riches while it is fresh and not second-handed. G. S.

Editor Louisville News:

I don't think any Colored person should pass for anything but what he is. If I had my way I would make them stay on the other side when they go over there. I'm proud of my race, and my brown skin, too, and if I was as white as chalk and had the one-millionth part of Ham's blood in my anatomy I would tell the world about it. Believe, me, I would. Respectfully A. LOTTA BROWN.

Louisville News, Mr. Editor:

I wish to state that it is my opinion that no Colored person is justified in passing for white, no matter how bright he or she may be. To do so is an admission that you are ashamed of your race. The owners of theaters and other places where colored people are not allowed, do not want "colored people," and that means all colors. And if a "near white" gets in it is with the knowledge that he is not wanted, and no person with self-respect will go where he is not wanted. If he does he ought to be segregated by both races.

Yours truly, ATE ROQUE.

Is a man who is classed as colored justified in passing for white when he can?

Because this country is the land of the free and the home of the brave and its constitution accords to all of its citizens equal rights regardless of color, and since the white man has made laws in some of the States abridging these rights, I believe that the colored man is justified in passing for white when he can.

It would be foolish for a Colored

man to deny himself a \$200 job per month or sit up all night in a Jim-crow car and suffer hundreds of other indignities when it is within his power to get that which is due him. Self-preservation is the first law of nature, and it is right to follow that law so long as one is within his rights.

Reasoning in the final analysis: If one is white enough to pass for white he is simply passing for what he is.

WANTS NEGROES AND MEXICANS TO UNITE

EDITOR OF MEXICAN NEWSPAPER SAYS MIXTURE OF NEGROES AND MEXICANS WOULD

MAKE HANDSOME RACE

The Journal and Guide
4/11/16.
Mazatlán, Mexico — (Reciprocal News Service, taken and translated from the Correo De La Tarde of Mazatlán, Mex., by C. B.)

"It is inferred by what is asserted in the El Imparcial, under date of January 29th past, under heading 'The Negro Problem' that this daily wishes that our race be improved, crossing with the black woman, because as it seems, it advocates that colonies of Negroes should establish themselves in Mexico.

"Recently there appeared in some dailies, that there were coming about 2,000 Negroes to work land in the state of Tepic, Chiapa and Tabasco.

"The Mexican Herald, of the 28th of last month (January), informed its readers that a large number of Negroes were ready to leave Texas and Louisiana for Mexico to colonize 30,000 hectares (80,000 acres) of land donated conditionally by the government and were assured of 400,000 hectares (1,000,000 acres more to be purchased.

"The white Americans who come here to seek lands are mostly speculators that buy or take options for speculations, but not for the purpose of cultivating nor improving them. Those (whites) who emigrate from the United States to seek homes, do not come to Mexico but to Canada, where they find good lands cheap. These past few years, more than 400,000 Americans have emigrated from the United States to Canada carrying with them more than \$200,000,000.

"The Europeans have no desire to come here to compete with the peon laborers of the plantations for the low wages which the latter receive. Nor the Japanese either. The Chinese when they come do not compete with the peons in the cultivation of lands, but to compete with the Mexican retail merchant.

"Now that neither the European,

Japanese nor Chinese desire to work our lands under present conditions, who objects to the coming of those Negroes from the United States, tired as they should be of the daily lynchings, etc.

"Should 20,000 come now and succeed, we can rest assured that in five years we shall have 100,000 of them, and in two decades 1,000,000.

"The most serious problem and difficult of solution which threatens the United States in the near future, is that of the Negroes. When the Negro was freed 50 years ago there were 4,000,000. Now there are more than 10,000,000. Should they continue increasing in the same proportion at the end of this century there will be over 50,000,000.

"If now that they, being 10,000,000, are a 'bete noire' of our neighbor of the North, what will they be when they shall have attained 50,000,000.

"The Americans ought to be satisfied to send us Negroes in exchange for Mexican workmen. Although many Mexican papers assert that the latter are not wanted there and are not treated with due consideration in the United States.

"Then let the Negroes come, fellow El Imparcial, in order that they shall improve and invigorate our race.

TEXAN SAYS VILLA WAS BORN IN BALTIMORE

Special to THE NEW YORK AGE.
BALTIMORE, Md.—Various reports from time to time have declared that Villa, the leader of the Mexican revolutionary forces, for whose capture the United States army has invaded Mexico, is an American Negro. THE AGE carried a report some months ago that he was a former member of the 10th U. S. Cavalry. It has been stated by the Rev. Alfred Young, pastor of the Eastern M. E. Church, that he believed Villa to be a long-lost brother.

The Baltimore American, in its issue of March 25, carried the following story which was given to its correspondent at Carlisle, Pa., by George Bond, a native Texan, who declared that Villa is the son of a woman of Spanish and Mexican blood, who married a Negro in Baltimore. The story: 3/30/16

A new light is thrown on the personality of Francisco (Pancho) Villa by George Bond, a native Texan, passing through Carlisle. Bond is known throughout the Southwest among cattlemen as Buck Bond. He declares that he has known the Mexican revolutionary leader practically all of his life, having worked for five years between 1903 and 1908 with Villa as a fellow-employee and intimate on a ranch a few miles outside of the city of Chihuahua, Mexico.

His Father a Baltimore Negro.

"Bond says that notwithstanding reports to the contrary, that he knows that Villa, who he says pronounces his name just as it is spelled, was born in Baltimore, Md. As a child Bond knew Villa's mother, who was of Mexican and Spanish blood, and who was married to a mulatto in Baltimore, from which city she took Francisco to the southwestern border when the latter was 12 years old. He heard

her speak many times of bringing the bandit chief from Baltimore. Working in close contact with Villa later he often heard him refer to boyhood experiences associated with localities in and around Baltimore.

Bond repudiates the thought that Villa is a bad man by nature, and says that although he was by no means intellectual, during their acquaintance he showed a distinct capacity for handling men, an admirable tact in acquiring language and dialects and was always self-restrained. Bond thinks the United States government should know that Villa can raise an armed force of somewhere around 80,000 men if pushed to the limit. He believes and frankly states that Carranza's subordinates are responsible for most of the attacks against Americans of late in Mexico.

SHOULD A COLORED MAN PASS FOR WHITE?

Louisville News 12-9-16
A few weeks ago the above question was asked of this paper. We made no answer, but put it up to our readers. We published a number of answers, pro and con, which were both amusing and instructive. Today we publish two more letters—the last on this subject. They have been in type for three weeks, but have been held out for other matter. One is affirmative and one negative. Both make good reading, but of course neither will settle the question, for it is an individual matter. Men and women who are "white" enough to pass will do so or refrain from doing so, according to their individual views.—Editor.

I say, NO!

Not unless he is ashamed of such Negroes as Crispus Attucks, Harriet Tubman, Sojourner Truth, Douglas, Phyllis Wheatley, Benj. Banniker, Booker T. Washington and a host of others who gave the best in them for the benefit of their people, with whom they were not ashamed to be seen, and not ashamed to speak for at any time. No—unless he is ashamed of the faces of his ancestors, who raised their faces heavenward and thanked God at the signing of the Emancipation Proclamation.

No—unless he is ashamed of the progress of the Negro in the past fifty years, who has come from human slavery to the position of an American citizen by right. It is conceded by all fair judges that his progress has been the most phenomenal of any race on the American or any other soil today.

No—unless he is ashamed of the black soldiers who have fought, bled and died in every war since the time of Washington; men who have defended their country's honor when fighting at Fort Pillow, Fort Wagner, San Juan Hill, etc., where the acid test was applied in its strongest state.

No—unless he is ashamed of

men and women, the offspring of slaves, who are educating their children, maintaining decent, respectable homes and supporting any number of churches in which to worship the God of their forefathers. As a Negro and a Kentuckian I will say that when the white race (not the foreigners), the so-called blue-blooded Americans (?) can prove the Negro guilty of some crime that he, the white man, has not committed with his centuries of culture, then I will consider admitting his superiority; but as to crossing over, leaving a race climbing as fast as the Negro, with all the hindrances and persecutions, I say "NO!" If it were possible for the human voice I would say it so loudly as to reverberate around the whole world; to let it be known that there is one black man who believes that the Negro is as good if not better than any thing God ever created. EDWARD P. SMITH. 2152 E. 40th St., Cleveland, O.

To the Editor of The Louisville News:

In answering the query, "Should a Colored person pass for white," most of the writers seem to find no other motive actuating one to do so, than that of gratifying some desire for pleasure.

There are two angles from which we might view the question, viz: social and economic. As a social question, the matter of color is the lowest and meanest in the scale. I maintain that social privileges ought not be accorded individuals, with color as the basis upon which their fitness is to be reckoned. Human society adjusts itself, among all races, and classes of people. Among blacks as well as whites, there are lines of distinction, which serve as effective barriers for all mankind. And as one correspondent aptly remarked, no one will intrude himself into a circle where he is not wanted. This matter is purely a personal one, and the ethics of polite society will leave the individual and the circle into which he desires to move, to determine whether or not it is mutually agreeable, for him to do so.

I have no ambition along this line, and if I did, it would be impossible for me to gratify it. I have much more I could say, touching upon the great evils affecting our people; particularly upon the assurance the white man has, of never having to associate with, nor provide for, the unfortunate victims of that period of his life, commonly known as "Sowing his wild oats." I merely suggest what ought to be forced back upon him, that it might haunt him to the end of his days, and remind him of his viciousness.

Neither black nor white has any reason to feel proud of his natural endowment. What one accomplishes should give him pride. Color is a

condition.

"Honor and shame from no condition arise,
Act well your part, there all the honor lies."

Economically it is not a question of being wanted. In the mad rush of business enterprise the doctrine of "preferring one another to yourselves," is largely overlooked.

America with her advanced civilization, her ideals and standards, has ordained that whiteness of the skin is a badge of recognition, and the talisman that unlocks the door of opportunity to those who seek for gold.

Is it unfair that the individual for whose whiteness of skin the white man is responsible, should take advantage of opportunities the more sable hues would be denied? No. A man measuring up to the standards of a country should enjoy every blessing his personality entitles him to, while he lives in that country. And when color of the skin serves as the best means of promoting one's welfare and insuring the happiness and comfort of those dependent upon him, I say let him enjoy who can.

Hunger and want make the same appeal to all men. "For naught exceeds the impatient stomach's importunity, when even the sorrowful and the afflicted are forced to heed its call."

Yours sincerely, "ULYSSES."
**Negro Ancestry Charged,
Railway Manager Brings
Suit for Criminal Libel**

New Orleans, September 29.—Forty-three employees of the municipal public belt railroad were charged with criminal libel in affidavits filed in city criminal court today by Frank H. Joubert, secretary and general manager of the railroad. The charges followed a mandamus suit filed in civil district court here yesterday by five employees of the public belt railroad, seeking to compel the registrar of voters to remove Joubert's name from the rolls of white voters, the petitioners charging Joubert was of colored descent.

The defendants in the suits filed today included four of the employees who entered the mandamus suit and all forty-three were signers of a petition recently presented to Mayor Behrman and the belt commission, requesting Joubert's removal as manager of the railroad, on the allegation that he was of negro ancestry. Joubert late yesterday filed charges of criminal libel against P. Henry Lanauze, city recorder of births, and Thomas Milliken, former employee of the belt railroad, who gave bonds today for their appearance. The petitioners in the mandamus suit yesterday failed to pay costs of the suit. Joubert's attorney presented his client's check covering court costs of the proceedings against him. Joubert said he did this to assure that the case would go to trial and avoid the chance that it might be thrown out by default.

'PRIDE OF RACE' POWERFUL PLAY

New York Age
1-20-16
Robert Hilliard in a Great American Drama Which Deals With the Race Problem

COLORPHOBIA IS DIAGNOSED

Play Tells of Wealthy Yale Graduate Who Does Not Learn that He Is One-Sixteenth Negro Until He Is Engaged to White Girl.

PUBLIC LIKES "PRIDE OF RACE"

Theatre Goers Visit Maxine Elliott's Theatre in Large Numbers—Dramatic Critics Think Play Is "Repellent"—But Same Writers Found Nothing Unpleasant in "The Birth of a Nation"—Play Cleverly Constructed.

(BY LESTER A. WALTON.)

Colorphobia, the most virulent and contagious of all American diseases, an affliction which so thoroughly saturates the victim with egotism and conceit that he labors under the hallucination that the mere color of his skin makes him the superior of all in the sight of God and man, is being skillfully diagnosed and treated at Maxine Elliott's Theatre, where Robert Hilliard, one of America's foremost actors, is appearing in a most powerful and gripping race problem play, "The Pride of Race," supported by a capable and well-balanced cast.

Although the so-called race question is generally looked upon as one of our most complex and vexatious problems, efforts oftentimes made by white Americans toward its solution intensify rather than decrease the ill-feeling and misunderstanding existing between the races. It is conceded that there are two sides, at least, to every question, but thousands of white citizens are insistent that there is only one side to the race problem—

their side—which view is usually narrow, unfair and un-American.

Of course many of us know that colorphobia is responsible for this one-sided view, but our means of presenting the other side of the question to those of open mind are limited. Usually the press and stage are allied with those who seek to solve the race problem by appealing to baser passion and sensationalism. So it is most unusual as well as most gratifying to find that in the midst of this wave of color hysteria an actor of undisputed prominence has the courage to appear in a play which makes a bold and forceful plea that the Negro be regarded as a man, as a creature of God and possessing the same desires and instincts as other races. Mr. Hilliard should be voted a Carnegie medal.

Narrowness of the Daily Press.

Robert Hilliard is old enough to know that it is much more difficult to champion the cause of right than wrong, yet it was evident Saturday evening in his speech at the close of the show that he felt deeply the uncalled-for shafts of criticism aimed at "The Pride of Race" by the majority of the dramatic critics of New York City. The writers characterized the play as "repellent" the day after its initial performance at Maxine Elliott's Theatre, however, there was not a vacant seat in the house Saturday evening.

Throughout the performance the applause had been sporadic, but at the end of the play the audience came from under the spell cast by Mr. Hilliard and his associates and the star was given a great ovation. In a short speech, Mr. Hilliard said that he had been deeply touched by the sincere evidence of appreciation, which had convinced him that the public did not regard the drama as offensive; that although the New York press, with one or two notable exceptions, had been most unfair to the production, yet the public, by its cordial support, had put its stamp of approval on "The Pride of Race."

Mr. Hilliard must not forget that some of the New York papers do not care to handle the race problem unless it borders on the sensational. In Philadelphia, Boston and Chicago he might expect more kindly consideration, but in New York everything is "repellent" that shows the colored American as a man with a heart and soul and possessing lofty aspirations.

After reading the criticisms of the daily press on "The Pride of Race" I am more confirmed in the opinion that a chair on the Negro ought to be established in our leading colleges. For the ignorance displayed by some New York critics on the race question is heart-rending. And yet they undertake to write authoritatively on a delicate subject with a superciliousness that provokes pity, for they make it manifest that they do not know whereof they speak.

Here are a few "gems" of thought dropped by some of our local dramatic

critics: "Furthermore, it can hardly be said that Hilliard has a good conception of what a 'one-sixteenth Negro' should be and do, although we get occasional hints of great physical strength and other evidences of primitive nature."—New York Press. Now if the Press wants to increase its circulation, I suggest that it allow its dramatic critic an opportunity to give his conception of what a "one-sixteenth Negro" should be and do. His dissertation would be humorous enough to feature the comic supplement were it not that he would cut too pathetic a figure on so important a subject.

Says the New York Evening Sun: "Such a theme can only arouse race antagonism in the unthinking and cause those who are deeply interested in the real solution of the race problem to despair." And yet the Evening Sun thought "The Birth of a Nation" a wonderful production. It saw nothing in this obnoxious picture that would arouse race antagonism. It did not utter one word of protest against the scene in which a coarse, ignorant black brute attacked a white girl bent on rape. Such a scene in "The Birth of a Nation" did not prick the finer sensibilities of the Evening Sun writer, although the thought of a man, one-sixteenth Negro, a man of wealth, culture and refinement, marrying a white woman is exceedingly unpleasant.

The New York Sun says: "The Pride of Race deals with a subject that, outside of the medical profession, interests only those who seek for the morbid in their amusement." Even Tillman and Vardaman will not agree with the Sun's critic that the Negro question, one of the greatest of America's problems, is of interest to the medical profession only.

The New York Tribune thinks that "The Pride of Race" deals with a playwright's problem rather than one of human kind, the writer failing to see anything intensely human in the play, while the New York World says: "Other plays, happily not many, have dealt with the topic of miscegenation."

* * * But ordinarily the stage, in its tireless search for unpleasant discussions, does not venture on the subject." Wonder why the subject is so "repellent" to the World's dramatic critic?

Many of the dramatic writers who have nothing but criticism for "The Pride of Race" were loud in praise of "The Birth of a Nation," reminding me of the Southerner who brags about having nursed the breast of a black mammy, who refuses to eat food at home unless prepared by her, but who yells "murder" when he spies a colored person eating in a restaurant and minding his own business, seated twenty feet away. The sight of this colored man eating in the same restaurant is "repellent" to the Southerner, who, of course, is a victim of colorphobia.

About the Play.

"The Pride of Race" is in three acts and an epilogue, written by Michael L. Landman, based on Wallace Irwin's story, "What Became of Deegan Folk?" The piece deals with miscegenation. It tells of Deegan Folk, a Yale man who

finished school with great honors, whose father is a power in the railroad world. He learns from the elder Folk after his engagement to Louise Calhoun that his grandfather married a "freed woman" and that his blood is one-sixteenth Negro. Deegan Folk, despite the revelations as to his racial identity, marries, having been assured by his father that the chance of being discovered through posterity is one in a million. Upon learning that a child is to be born, Folk, in a state of collapse, begs his physician to prevent its coming into the world. In a most dramatic scene he confesses to the doctor that he is a Negro. Although shocked at this intelligence, Deegan Folk is told by the physician that to stop the birth of the child would be unjustifiable murder. The husband, therefore, decides to take his chance. The child is born and the most tense scene of the piece is when the mother discovers that her baby is "black." In a violent rage she denounces her husband and renounces the child. Deegan Folk strives to show the enraged woman that it is as much her offspring as his, but she refuses to become reconciled to her "black baby." So Deegan Folk takes his son and leaves for parts unknown.

The last scene in the play shows Deegan Folk twenty years later living in a contented state on a big tobacco plantation in Cuba. His son is growing into manhood and is about to enter college. The play closes with father evincing admiration for son, Deegan Folk telling the boy that "the greatest gifts of God are life and work."

Outside of the United States it is doubtful if "The Pride of Race" would furnish food for adverse discussion, as the color question is not a burning issue in South America or Central America, where the intermixture of white and black is regarded as perfectly natural; nor would the play excite unusual interest in Europe where the color of a man's skin is incidental. Our color question is purely local, just as the Irish question in England and the Jewish problem in Russia.

Being a colored American it is not expected that I should entertain similar views as the average white American on

"The Pride of Race." It was impossible for me to experience a feeling of horror as did those around me when Mrs. Deegan Folk learned that her baby was "black." I naturally felt sorry for the husband and was hoping that the baby would be white so as not to disrupt the marital relations of the Folk family, which I felt would surely come to pass should a child of dusky hue put in appearance. It is true, too, that I was swayed by the fine acting of the principals during these tense moments, but I had the advantage of my fellow on-lookers in knowing that there is no essential difference between a white baby and a colored baby, and that a colored child is not a monstrosity.

There is one word repeatedly used in "The Pride of Race" which was objectionable to me—"taint." In the dictionary the verb taint means to imbue or impregnate with something noxious

or poisonous. In what way does the Negro blood contaminate? What injury did it do Deegan Folk, the honor man of his class at Yale, who excelled in athletics and was head and shoulders above his friends in every other avenue of endeavor? Where are the cases on record proving that Negro blood contaminates all other blood with which it comes in contact? Color prejudice seems to work on the adult mind just as ghost stories play on the imagination of the young. Children cannot sleep at night after having been told a ghost story, and although they live in fear of nocturnal visitor the ghost never put in its appearance. So it is with the color line bugaboo, which has been so overworked that people are kept in a state of perpetual fear, yet its existence is ghost-like—more imaginary than real.

An Imaginary Bugaboo.

Colored Americans who see "The Pride of Race" will agree with me that it is natural for Deegan Folk to become horrified upon learning that he had Negro blood in his veins. After believing for over thirty years that he was a white man, it is not at all surprising that he suffers great mental anguish when apprised of his racial identity by his father. Most plays dealing with miscegenation tell of one who does not learn that he possesses a "taint" of Negro blood until some crucial moment of his life. However, there are hundreds of men and women in New York City who, although fully aware of their racial affiliations have gone over on "the other side" and feel highly elated over being able to practise deception. Although they are Negroes they arouse no racial discussions and the imaginary bugaboo as to the evil consequences of mixed marriages does not crop up unless the discovery is made of the "taint."

As large numbers of our citizens of mixed blood hail from the Southland, it at first struck me a bit curious that Deegan Folk and his father should have been born in New England; but the information that Deegan Folk's grandfather had married a colored woman made everything clear. In the South children of mixed parentage are born on a large scale that is astounding, but the laws of man and the laws of nature conflict, the marriage of colored and white being forbidden. In the North no such laws adorn the statute books and its illegitimate population is, therefore, much smaller than in those sections where mixed marriages are not permitted.

Being somewhat familiar with the laws of equation, proportion, fractions and the like, I cannot understand by what process of reasoning one with a few drops of Negro blood in his veins should be credited to the Negro race, and while the admission, unconsciously made, that one drop of Negro blood is more virile than ninety-nine drops of Caucasian blood, yet it is puzzling to me how such a conclusion is reached. A cup of coffee, one-sixteenth cream, is coffee just the same, and a glass of milk, one-sixteenth water, is certainly milk. However, we have no objection to this act of generosity on the part of our

white brothers—a most unselfish attitude on their part when you consider that the colored races of the world greatly outnumber the white races.

The Negro in America may aptly be called the flower garden of the human race. What is more refreshing to the eye than a galaxy of well-dressed colored women at Manhattan Casino, of all shades from lily-white to coal-black?

Although young *Folk* was always referred to at birth as being "black" I was greatly surprised to find him twenty years later a mulatto. White people use the adjective "black" in a most liberal sense.

As *Deegan Folk* Mr. Hilliard is wonderfully entertaining. His capacity for the expression of passion is well known to theatregoers, and although he plays the none too popular role of one who is one-sixteenth Negro, he touches the sympathies of the audience and at no time does he occasion a feeling of repulsion.

Miss Kathlene MacDonald, as *Louise Calhoun*, the young wife, is convincing and she possesses a radiant personal charm. Miss Minna Gale Haynes plays the part of *Mrs. Calhoun* with restraint and expression, and Frank Kemble Cooper is distinctly pleasant as *Dr. Elake*. Charles P. Hammond, as *Frank Pounford* favorably impresses, although the full bloom of youth seems too evident to associate him as a college chum of *Deegan Folk*. The minor roles are capably taken care of.

"The Pride of Race" has been adroitly constructed by Mr. Landman and even the most delicate situations are cleverly treated so as not to give offense. Louis Sherwin, dramatic critic for the *New York Globe*, one of the few writers to view the play with unprejudiced eyes, strikes the nail on the head when he says: "Personally I think it is bosh to suggest that the play is unpleasant. The unpleasantness is eliminated in the treatment. Moreover, I believe many of the people who profess to object are expressing not their own opinion, but a poltroon reflection of what they think they ought to think."

Marked attention has been paid to the staging of the play, the last scene of the piece in particular being very pleasing to the eye. Not since "Uncle Tom's Cabin" has the stage been graced with a race problem play of such dramatic power and conviction. "Uncle Tom's Cabin" made an appeal to the heart for the abolishment of human slavery. "The Pride of Race" makes an appeal to the head for the abolishment of mental slavery. It is the latest of emancipators.

Both white and colored people should see "The Pride of Race." The former for educational reasons, with a view to developing a healthy and an unbiased mind, the latter for inspiration, with a view to developing self-esteem and race pride.

"The Pride of Race" is not the great American play, but it is a great American play. After witnessing a performance of Mr. Hilliard's latest dramatic offering I am firm in the belief that the great American play, yet to be written, will have for its dominating theme the race issue.

BARRED FROM SCHOOLS

The Bee
A Colored Child Not Admitted on Account of Color—A Unique Case That Will Startle the West Virginia Courts.
New Cumberland, West Va.,

Oct. 10, 1916.

"The Clerk of the District Circuit Court for Hancock County, West Virginia, will issue process in the above entitled cause returnable to October rules, 1916."

The words quoted are from the precept which set in motion the wheels of civil justice in a case which besides being unique in the annals of English and American jurisprudence promises to become one of far reaching importance to the colored people of the United States.

The case is the suit of a colored boy in Grant District, Hancock County, this State, by name, Roy Steele, against the Board of Education of Hancock County, R. B. Brown, Austin H. Brown, Carlyle Akin, F. B. Lawrence and Lawrence Baxter. The action is for trespass on the case for violating the constitutional rights of the plaintiff by depriving him of a free school education, and the plaintiff claims damages at \$10,000.00.

Joshua Steele, who appears in the suit as next friend of the plaintiff is an industrious citizen and taxpayer in Hancock County who by dint of thrift and hard work has been able to acquire a considerable amount of this world's goods, altho handicapped by the care and expense of bringing up a large family. Mr. Steele, together with his older sons who are profitably employed in nearby manufacturing plants, announces that he will contest his son's suit to the bitter end, stopping not short of the United States Supreme Court if necessary. He says he is advised that the power does not reside in any authority in this nation to exclude a child, on account of its color, from the benefits of a public school education; and now that the thing has been done in the case of a number of his own family he has his sons who stand solidly behind their father propose to see of somebody cannot be made to answer for it.

The case is interesting from another viewpoint in that it serves to bring into the limelight two young members

of the race as attorneys of record fighting the battles of their people. These young men are Attorney E. J. Graham, Jr., a lawyer in our neighboring city of Wheeling, and Counsellor Jas. C. Waters, Jr., of the Washington, D. C., bar. Mr. Steele says he has employed these young men because he has confidence in the ability of his own people and also because he has no faith in the practice of employing white lawyers to seek rights and privileges for members of the race, when deep down in their own hearts these white lawyers have no desire to succeed in their efforts.

"Messrs. Graham and Waters having taken charge of my son's suit," declared the elder Steele, "will remain in charge every step of the way, and when the last word is spoken in the matter we shall be found standing together, bound by the same common interest."

The declaration which has just been filed by Messrs. Graham and Waters in two counts charges violation of the plaintiff's rights and also conspiracy to injure the plaintiff and deprive him of an education. After reciting the premises the document states:

"That the said Joshus Steele, father of the plaintiff, is a citizen of the United States and is and for a long time has been a citizen and resident and taxpayer in the State of West Virginia and is charged by the laws of West Virginia with the duty of sending the plaintiff, a colored child, to the public school in Hancock County; that the said Joshus Steele, father of the plaintiff, has ever been, and is now, ready and willing to send, and has made every effort to send his son, Roy Steele, the plaintiff, a colored child, to the public schools in the district and county aforesaid, provided the Board of Education aforesaid will maintain a public school to which the plaintiff, the said Roy Steele, can be sent, but from the time first herein mentioned until the present no such school has been provided by the said Board of Education and the defendants have wholly failed and refused to make provision whatsoever for the education of the plaintiff either in Grant District, Hancock County, or in any other district or county in West Virginia:

"That on or about the date first mentioned in this complaint the defendants by prearrangement among themselves, in collusion, effected an understanding with a view to excluding the plaintiff from the benefits of the public schools education provided by the laws of the State of West Virginia and to denying the plaintiff the equal protection of the school laws,

full well knowing that such action on their part was without authority of law, and thereupon, and continuously up to the present time, the defendants wickedly conspiring amongst themselves and with each other, wrongfully, wilfully, maliciously and unlawfully, disregarding repeated requests and demands that provision be made for the education of the plaintiff, failed and refused, and they continue to fail and refuse to make any provision for the public school education of the plaintiff, excluding the plaintiff from the public school in Grant District, providing no education whatsoever for the plaintiff elsewhere, excluding the plaintiff from participating in the benefits arising from expenditures of the public school funds and denying the plaintiff the equal protection of the school laws, contrary to the laws of the State of West Virginia in such case made and provided and contrary to the Constitution of the United States of America.

Both counts of the declaration conclude by outlining the deprivations complained of, and states that Roy Steele "has been and is, by and on account of said promises, otherwise greatly injured and damaged in the sum of Ten thousand (\$10,000.00) dollars."

Lawyers hereabout say there is no precedent in the reported cases for the declaration filed by Messrs. Graham and Waters in this Steele matter, and the suit will be followed with very keen interest. It is pointed out that successful suits in tort have been brought against boards of education where statutes expressly permitting such suits have been passed, and it has recently been held that a Board of Education could be compelled by mandamus to levy a tax to enable it to pay a judgment awarded against it in an action of tort, but no instance is known of a suit being brought for damages for excluding a child from the public schools on account of its color.

The Circuit Court of Hancock County will sit the first Monday in November. If the defense demurs to the declaration as is expected, it will be several days thereafter, under the rules, before the Steele case will come on for first hearing.

WHITE MAN SHOTS NEGRO WOMAN AND THEN KILLS SELF

Attempted Double Crime

Early Sunday Morning Only Partly Successful;

Cogbell Leaves 2 Letters

Henry Cogbell, a white man, about 30 years old, in an attempt Sunday morning to shoot to death Lee Johnson, a negro woman, at her home, No. 800 Day street, only succeeded in wounding her, but ended his own life by sending a bullet into his brain.

The affair occurred about 7 o'clock in the morning, and a short time after Cogbell was taken to an infirmary he died. The woman was conveyed to a negro hospital where it was found that the bullet from a 25-calibre Colt's automatic revolver, entered the left cheek, ranged downward, knocking out several teeth, cutting the inside of the lip, and came out of her mouth. She will recover, and will have but a small scar as the result of the shot.

Story of Shooting.

Her story of the shooting, told to the police, was that she and Cogbell had intimate relations for several years and that the man had refused to support his offspring. She threatened to leave him and he in turn said that if she did he was going to kill her. She did not take the threat seriously.

Sunday morning Cogbell made his appearance at the home of the woman, she not knowing he was in the city but thought he was in Georgiana, where he was employed by a hardware firm.

Cogbell entered the room of the Johnson woman and asked her to get him a glass of water. She arose from the bed and was about to comply with his request when he remarked to her that "here is where you and I meet our end." He then fired at her. The woman said she was stunned and blinded so that she did not see Cogbell shoot himself.

Cogbell Bled Profusely.

In the patrol wagon going to the infirmary Cogbell bled profusely and was in such a weakened condition upon reaching the place that medical attention was of no avail. The woman, also, lost a quantity of blood from the wound bleeding in the mouth.

Cogbell is said to have come from the vicinity of Inverness, Bullock county, where his family connections stand high in the community. At one time he was engaged in the hardware business in a Bullock county town and was very successful. Because of his entanglement with the Johnson woman his people are said to have cast him off, and he left that section of the state.

Leaves Two Letters.

He left two letters, one to the chief of police here, which indicated that his act was premeditated and that his mind had been made up to commit the deed before he left Georgiana Saturday night, as he arrived in Montgomery on an early morning Louisville and Nashville train.

The other letter was addressed to R. E. L. Cope, an attorney of Union Springs, presumably giving instructions in regard to the affairs of the dead man.

Cogbell's body was shipped from Diffly's Funeral Home Sunday afternoon at 4:40 o'clock to Inverness, Ala., his former home.

Funeral services and interment will take place there Tuesday morning.

Amalgamation—1916

TWINS BORN ONE WHITE ONE BLACK SCIENCE PUZZLED

Chicago Defender, 8/5/16



CHICAGO DEFENDER NEWS SERVICE

Denver, Col., Aug. 4.—Mrs. Mabel Owens, the white wife of William Owens, gave birth to twins, and to the amazement of the doctors the girl was a white baby and the boy was black. These two most remarkable children known to the science of obstetrics are lying here as wards of the state, to whose care the mother relinquished owing to the fact that the father deserted the mother and she is unable to care for them.

The boy had been named Robert and the girl Elizabeth. It is the belief of the doctors that the male child will resemble the mother, although different in color, and the girl will bear the resemblance of the father.

At the state home of dependent children the strangely different twins lie, having been removed from the Florence Crittenden home because so many persons came there to see them.

If the mother can be found again to sign over the children to the state it is expected blood tests will be made to determine whether there is an actual racial difference between the two as far as blood is concerned.

Denver physicians, scientists and child life experts are deeply puzzled by the twins and are searching ancient and modern works on obstetrics and child birth for parallel cases.

Assuming that there is one father, physicians now claim that the characteristics of the two races have been distributed between the two children and not combined in the both as in usual cases.

No novelist ever dreamed of the limitless complications that all through their life will follow these "babies of

mystery," the most remarkable children in the world.

Interesting Researches by the Carnegie Institution Disprove the Popular Notion that a "Pass-for- White" Person Married to a Pure White May Have a Negro Child

By Dr. Woods Hutchinson

The World's Foremost Physician-Author.

THE theatre is one of the most powerful influences in the build-

ing up of morality. Upon its stage are presented in vivid colors and high relief the problems which are puzzling us in our daily life.

It is therefore a matter of great interest and importance when the theatre presents ably and graphically a gripping play which deals with a live problem in racial morality. But it will sometimes happen that while presenting a real moral problem or struggle between higher and lower sanctions of conduct, instead of holding the mirror up to nature, a play presents the reflection of some purely imaginary or legendary event.

An interesting illustration is a play now running with much interest and success which presents with great artistic ability and skill the tragic problem of a man apparently white, but with a slight and perhaps questionable strain of negro blood from some remote ancestor, who marries a white woman, only to have his secret and shadowy misfortune shouted to the whole world by the birth of a black child!

A Very Deeply Rooted Popular Delusion.

The motif, of course, is not new, any more than that of Shakespeare's most famous plays, but has been utilized to a vivid and harrowing effect in a score of different stories, novels and plays on both sides of the Atlantic under such titles as "The Black Frankenstein," "The Inescapable Blot," "The Dark Secret," etc.

Further than this we have all heard lurid and sensational stories, usually rather vague as to name, date and place, but most circumstantial and convincing in all other details, of similar catastrophes. In fact, the belief that an apparently white man or woman, even one whose ancestors on both sides have passed for white for several generations, may at any time be suddenly confronted by his or her family skeleton in shape of a negro child, is as universally believed and well attested as William Tell's apple, George Washington's hatchet, madstones, centenarians and hoop-snakes.

I am not concerned with the general merits of the play, its bearing upon race prejudice, etc. The only point to which I wish to call attention is the fact that the episode upon which its whole appeal is based has never yet been known to happen. In fact, we are able to say that it is highly improbable that it ever could happen.

This may sound rather like a sweeping and dogmatic statement and it is, of course, impossible to establish a universal negative and deny the possibility of anything happening, but here are the facts:

Some five or six years ago a very careful and well-planned investigation was begun, in the Eugenics Laboratory of the Carnegie Institution, of the exact way and proportions in which racial characters were inherited when two distinct human races intermixed. The

problem was purely a scientific one and undertaken very largely for the purpose of throwing light upon the now famous Mendelian theory of heredity, which deals with the way in which parental characters are combined and reappear in the offspring.

The mixtures between the negro and white races were selected, chiefly because the racial characters were so strikingly different and easily distinguished. Also because it was the only one of the human races which was accessible for study in large amounts, under civilized conditions, where reliable vital statistics could be secured. But chiefly because the well-known result in point of color, hair, features, etc., of the inter-breeding of white and negro races has been used as one of the strongest arguments in disproof of the Mendelian theory of inheritance. It had nothing to do with the question of miscegenation, or the desirability or undesirability of the mixing of races, merely a cold-blooded scientific desire to get at the facts of what actually happened when two diverse races were inter-mated. To avoid the possibility of misunderstandings and for other obvious reasons, the studies were carried out not in the United States, but in some of the British West Indies—the Bermuda Islands.

The Mendelian theory, to put it very briefly and crudely, holds that in place of inheriting a "fifty-fifty" combination of the characteristics of both parents, and consequently representing a position half way between their two extremes, say, of color or height or mental ability, a child receives them in most unequal and varying proportions, often twice as much from one parent as from another and vice versa. Indeed, it undertakes to lay down a law which would govern the variations of these resemblances to father or mother; namely, that of any large body of offspring, one-fourth would closely resemble the mother in respect to the particular character, one-fourth the father, and one-half would present a nearly equal mixture of the traits, and either resemble both parents or stand half way between the two. This Mendel had worked out and corroborated by thousands of most ingenious and painstaking experiments in crossing various garden plants and flowers, notably the sweet pea, with astonishingly accurate results.

The Elements of Mendel's Law of Heredity.

To make a long story short, the method has since been tried out upon a great variety of plants and domestic animals with the net result that while it is not accepted in its entirety by the scientific world, it is regarded as having given us a clearer idea, a closer picture of the actual mechanism of inheritance than we ever had before.

Just to give a single, simple illustration from the poultry yard, when a Black Spanish rooster is mated with a Silver Spangled Hamburg hen, one being a glossy, raven black and the other a beau-

tifully mottled and spangled white-and-black, and fifty of the resulting eggs are hatched in an incubator, the chicks when feathered out were found to be not equal mixtures and mottling of white and black, but one-fourth of them glossy black like the father, one-fourth spangled white like the mother, and one-half of them a beautiful slaty blue with black "trimmings." These intermediate, slate-colored birds are known as Blue Andalusians, and, curious as it may seem, this beautiful and popular breed has to be produced afresh each generation in this same fashion, because by the further working of the same ingenious law, if a pair of blue chickens are mated together, their offspring, instead of being all blue, like both parents, proceed to split up into a perfect kaleidoscope of different colors, again according to a definite rule of proportions, which are too complicated to be further followed. On the other hand, if you "play both ends against the middle" and mate one of the black chicks resembling the father with one of the white spangled chicks resembling the mother, the same combination will repeat itself—50 per cent of Blue Andalusians, 25 per cent Black Spanish and 25 per cent Silver Spangled Hamburgs.

When we attempt to discover whether the Mendelian law applies to human species, we are, of course, cut off from the most valuable resource of all, the experimental method, partly because human life is so long that it would take nearly a century to get the three successive generations required, and partly because unions between brothers and sisters are not permitted by law and public sentiment. So that the best that we can do is to take two races as widely apart as possible, and with some striking, singular difference between them, and find out what happens to this difference when those possessing it intermarry.

It is, of course, impossible to go into details, but after several years of careful study, of actual facts of race mixture in the Bermudas, Dr. Davenport, of the Eugenics Laboratory, came to the following working conclusions: That there are four factors or units required for the production of the full black negro color, of which the pure or "Guinea" negro has all four, the three-quarter blood negro, that is half way between pure black and mulatto, has three; the mulatto or half-breed two, the quadroon one, the octoroon one-half, while the white, of course, has none at all. Of course, there are many difficulties in the way, questions of paternity among different children in the same family, questions of accurate birth registration and family history, but when the doubtful cases have been eliminated, it seems fairly clear to the investigators that when a white or partially white man or woman has mated with a black or partially black mate, the children, instead of being all intermediate in point of color, vary widely in color between the extremes possessed by both parents. And whenever a sufficient number of families representing the same racial mixture could be secured to give fifty or more children, it was found that, roughly speaking, one-fourth would be as white as the

whitest parent, one-fourth as dark as the darkest, and one-half of a varying mixture between the two.

Another feature, however, soon came to the front with great distinctness, and that is that while there might be a wide variation in the color of the different offspring of one pair of parents, none of those offspring was ever found darker than the sum of the darknesses of the two parents. For instance, when a pure white man mated with a black woman, some of the offspring might be jet black, like the mother, some nearly pure white, like the father, and the others intermediate, because there were present in the maternal parent four full factors of blackness, and consequently any child might inherit all four.

The Color Problem Settled by Exact Scientific Methods.

But when a white man married a mulatto woman, though the children would be varying degrees of color, not one would be darker than the mother, or the darker parent; that is to say, the mother having only two factors and the father none at all, none of the children could inherit more blackness than there was in the melting-pot. The same thing held true in the marriage of a white man with an octoroon or quadroon woman. No child was born darker than the mother. From which purely scientific piece of abstract investigation emerged the interesting, practical result that no individual, either knowing or suspecting that he has some slight trace of negro blood, need have any serious fear of having a child born to him darker in color or more negro-like in feature than he is himself if he mates with a white partner.

This so strongly contravened the popular belief, embalmed in legend and story of the "Black Frankenstein" order, that the Commission at once proceeded to investigate the evidence upon which this belief in a "throw-back" to the original type was based, and made a thorough and careful search for all reported or recorded instances of the occurrence of such a distressing incident. Two of their most skillful trained pedigree-tracers worked for over a year on the research and records. The result was, considerably to their own surprise, that they were unable to find a single authentic and documented case of such a catastrophe ever having happened! This, of course, does not prove that it never did happen—still less than it never will. But it does make it, to say the least, highly improbable that such a gruesome calamity ever occurred.

Oddly enough, the only apparent instances of any such "reversions" occurring that could be discovered by the Commission were the appearance in the family group of two mulattos or of a quadroon and mulatto of very dark, or even coal-black negroid children, much darker and more negro-like than either of their parents. This is not at all uncommon, and the writer has found several instances of it in our own Southern States, but, of course, it is easily explained by the fact that both parents being mulattos had each two factors of black, so that it was possi-

ble for any child by inheriting all the blackness of both parents to be born black.

Mathematical illustrations are not always illuminative, but, perhaps, a brief arithmetical statement may make the matter a little clearer. Between a black parent and a white parent there are, of course, four possible combinations of color in the offspring: White-white, black-black, black-white and white-black. Now, applying this formula to the mating of two mulattos, we might have one white child, inheriting all the white blood of

THE DAUGHTER OF HER FATHER.

The Journalist's Guide

The story is going the rounds of our newspapers, that a white father, a citizen of Tennessee, recently appeared before a judge at Evansville, Indiana, and desired a decree that he might legally adopt his seventeen-year-old colored daughter. The father is said to be a rich man. The young woman's mother appeared with her with the white father before the judge. The father desired to right the wrong he had done the mother by adopting the daughter. But the Indiana judge shook his head, and denied the just and legitimate decree pleaded for by the father. By granting it, he said, he would have to sanction the principle of miscegenation, and he could not do that.

Shade of Jesus Christ, who discovered America in the name of Christopher Columbus, called in the Spanish tongue Christobal Colon, and whom Christian Americans have defiled as Miss Columbia! What have we come to, when a judge can take such a jaundiced view of a special decree, desired by a father in the interest of his daughter! And in what light does the Spiritual overseer of the National life regard the National laws and prejudices against the inter-marriage of the races which have filled the country with some 2,050,686 sons and daughters who have mothers and grandmothers, they know, but no fathers and grandfathers, who know them! 3/18/16.

Everywhere, all over the country, more here in the South than other wheres, the children of their mothers without fathers are to be seen and reckoned with in the life of the whole people, for they have, in most cases, the name and the spirit of their fathers and the fierce hatred of wrong and oppression which forgets not and sleeps not.

Amalgamation - 1916

Fred Douglass and Helen Pitts.

Everybody knows about Fred Douglass and his white wife. It created much national gossip at the time of the marriage. She was Helen Pitts, and her father was Gideon Pitts, of Honeoye, Ontario county, New York, a man who owned large farms, and his family the top of Ontario aristocracy. The Pittses were the blue bloods of Honeoye.

Gideon Pitts and his people were quite cultivated, and were extreme abolitionists of pronounced type before the war of the sixties. They were the disciples of Henry Ward Beecher and Cady Stanton and Mrs. Harriet Beecher Stowe. After the war they were bitter against the South and were in line with Thad Stevens' Reconstruction.

Pitts was a Republican and a politician and a member of Congress, and there he met Douglass. He grew attached to him and the negro cause, and had Douglass to visit him at his home in Honeoye.

Pitts' son-in-law, Mr. Short, deemed it a great and unusual honor to go nine miles to the depot station, Livonia, to meet the honorable Douglass on his visits and take him to the home of his father-in-law. Short enjoyed his political talks en route on the wrongs of the negro race, and declared for "uplift" and equality and justice. He always lingered to take tea with Douglass at the Pitts residence.

The table talk was on the wrongs of the negro. Douglass was an educated negro and the conversations made a deep impress on Miss Helen Pitts, enlisting her sympathies for the negro race, and creating a desire within her for "negro uplift." So Douglass became a frequent visitor.

But when he asked for the hand of Miss Helen, old man Pitts grew furious; said it was an outrage on his hospitality.

To this Douglass replied that he was always an invited guest, that he was received as an equal, recognized as such, and as such had won the affections of Miss Pitts. Miss Helen was a woman thirty-five years of age, and she asserted her rights and married Douglass, under a half religio-political sense of "uplift" duty.

Pitts never became reconciled. Nor did Son-in-law Short, who thought it such an honor to go to the station and escort Douglass to the home of Pitts. Indeed, the whole family, this aristocracy of the town and of Ontario county, cut the acquaintance of Helen and her mulatto husband. Pitts disinherited her, and left to Mrs. Pitts the portion intended for Helen. But the mother later gave it to her daughter.

After the death of Gideon Pitts, who was survived by Douglass, Mrs. Pitts went to Washington and lived with her daughter and died there. When her body was brought home, accompanied by the daughter, Helen, Short, the son-in-law, was still unreconciled and refused to make peace. He had preached equality, but refused to practice what he preached.

Helen Pitts was the second wife of Fred Douglass. His first wife was a negro woman, genuine African blood, and was buried in Rochester, N. Y., and when Douglass died, his wife Helen and the sons of the negro wife accompanied the remains from Washington to Rochester, where Douglass was

buried by the side of his first wife, the negro sons, who were dark, and Helen riding to the cemetery in the same carriage.

Rochester erected in honor of Douglass a monument, which stands in the little park near the railroad station, but Son-in-law Short and none of the aristocratic Pittses would subscribe to the fund. Douglass and Helen had no children. Helen became the sacrifice for her father's teachings, but when she put into practice his equality theories he rebelled and never forgave her.

So with Stoneman, the Thad Stevens of the "Birth of a Nation." He taught social equality, expressed his anguish on his death-bed that his clause for miscegenation was stricken by Congress from his reconstruction measure. But when Lynch, the Lieutenant-Governor of South Carolina, demanded his daughter in marriage, he rose up in violent anger, just as did Pitts. Still "Stoneman" was in South Carolina attempting by force to put his theories of social equality and miscegenation into practice. But when it came to his own door, and Lynch demanded the daughter, old Stoneman rebelled, showing anger.

Pitts was to blame. He failed to realize the negro is a race, not a class. He extended to his guest. He accepted him socially as his equal. He accepted him socially as his equal.

Douglass was the pet of the Northern Anti-Slavery Society and was employed by it to stir up the North against the South, and as a lecturer for that society was paid social honors and good salaries.

The Beechers and Cady Stantons and Susan B. Anthony made a great ado over him. He was appointed marshal for the District of Columbia in 1877, and was Commissioner of Deeds for that District. He was sought by the Republican politicians because of his influence with his race. He also became a prominent suffragist and aided Anna Dickinson, Cady Stanton and Susan B. Anthony in getting the fifteenth amendment passed.

He regarded Anna Dickinson as giving him more influential aid than the others, and on this point, in a letter to Cady Stanton, says: "WASHINGTON, D. C., Jan. 31, 1882.—Dear Mrs. Stanton: Mrs. Gage's version of the origin of the fifteenth amendment is in substance true. To dear Anna Dickinson and brave Theodore Tilton belong the credit of forcing the amendment upon the attention of the nation at the right moment and in the right way to make it successful. I have given Miss Dickinson the credit you award her in my 'Life and Times.' I have made myself one of your earliest converts in the same volume. Very truly,

"FREDERICK DOUGLASS."

SHOULD A COLORED MAN PASS FOR WHITE IF HE CAN?

This Question Is Asked The News Editor. He Puts It Up To The News' Readers

THE FOLLOWING LETTER WAS WRITTEN US. WE PASS IT ON to our readers and invite you to answer the question pro or con according to your thoughts. Do not let your answers go over 200 words. You need not sign your name unless you wish. Initials or any non-de-plume will do. Write on one side of paper, avoid personalities and just state plainly whether or not you think a Colored man is justified in passing for white.—Editor.

To the Editor, Louisville News, Sir:—

Believing in the capacity of the News for handling issues of interest to, and concerning the Colored people the writer has been asked to submit the following to you hoping that he will be favored with your opinion through the medium of your valued paper. Did the matter submitted pertain only to the writer or to the few others at whose solicitation he is writing it would not be considered important enough for analysis and comment through the columns of the News; but the matter is or should be of interest to the Colored people, everywhere, and especially so in consideration of the alarming spread of segregation during the last four years, and the evil consequences attendant.

Not long ago a group of Colored men were at variance with regard to whether or not a Colored person was justified in taking advantage of a fair skin in order to enjoy some of the privileges denied others of his race whose color would more clearly indicate their Ethiopian extraction.

It is a well known fact that there are hundreds of our people in the United States who occupy important positions which they could not hold were it not for the fact that nature has cloaked them in a light exterior which makes it possible for them to conceal their racial identity. It has been estimated that in Chicago alone no less than two hundred Colored persons make excellent livelihoods doing congenial work by "passing," and the same is true, proportionately, of all of our large Northern and

some of our Southern cities.

These few are therefore immune from most of the evils of segregation. They are not forced into galleries. They are not made to ride in unsanitary jim-crow cars. They do not bear any part of the burden and may go wherever their inclinations lead them. Are they justified in so doing? Has a Colored man the moral right to accept a position knowing that if his employer found out he was Colored he would be promptly discharged? Or is he justified in going to a theater realizing that he would be instantly ejected were it disclosed that he was Colored?

As the discussion ended in a dead-lock we are constrained to ask you for your assistance.

Respectfully,

"D. D." Colored Refused Hearing in D. C. by Vinson of Ga.

AT WASHINGTON ON BILLS FAVORING JIM-CROW CARS AND MAKING INTERMARRIAGE OF WHITE AND COLORED A CRIME—REP. TINKHAM CONDUCTED HEARING ALONE—CHAIRMAN VINSON SCORNE DELEGATION AS "MONGRELS AND NIGGERS"—ANTI-INTERMARRIAGE BILLS DEGRADE COLORED AND WHITE ALIKE AND INCREASE MIXTURE OF BLOOD, BUT ALL IMMORAL.—The Guardian

3/11/16.

Mr. Archibald H. Grimke, president of the Washington, D. C., Branch of the National Association for the Advancement of Colored People, reports in the Boston Herald of Monday his attempt to get a hearing on bills for separate street cars and against inter-marriage of white and Colored persons, introduced into Congress. He says that Rep. Ben Johnson, of Kentucky, chairman of the District Committee, ignored his request and a hearing before the sub-committee was secured through Congressman George Holden Tinkham of Boston.

When this Colored committee appeared Rep. Tinkham telephoned to the sub-committee chairman, Rep. Vinson of Georgia, that some citizens were on hand, which brought him to the scene. The latter, however, on viewing these citizens took Rep.

Tinkham into an ante-room and practically accused him of deception in that those present were Colored Americans, supposing they were white ones, who favored the bills. He flatly refused to hear this committee and is alleged to have said to Rep. Tinkham:

"I never was more astonished in my life when I saw the committee rooms filled with a lot of niggers and mongrels."

Tinkham Conducts Hearing.

Rep. Tinkham then conducted the hearing himself, having a stenographic report made of everything said. Presumably no white member of the organization was present, and no Colored woman spoke. Colored men mentioned as speaking were Dean Kelly Miller and Prof. Geo. W. Cooke of Howard University, Mr. Grimke, Mr. Whitefield McKinlay, a wealthy business man, ex-Collector of the Port of Georgetown, James A. Cobb, Esq., and ex-Ass't. W. S. District Attorney of D. C.

Indifferent to South's Aggression

The article says that there will be no printed report of these arguments, because Colored persons are not considered as citizens by the Democratic majority in Congress, and that the South has deprived the Colored people of all representation in Congress (of course with the acquiescence of the Republican North) and introduces hostile bills upon which now it tries to refuse a hearing, and asks how long this disregard of the rights of Colored citizens under the Constitution is to go unchecked by the "American nation."

Mr. Grimke summarizes the arguments used, especially against the stigmatizing and degrading anti-intermarriage bills as follows:

We showed why the bills ought not to become law; that white and Colored people have been riding in the same cars since 1865, without race friction; that there is no public demand for separate cars and street railway companies are opposed to them; and while we did not advocate the inter-marriage of the races, far from it, yet we were opposed to these anti-intermarriage bills because there is no necessity for such a law, as intermarriage between the races is very rare and is, in fact, a negligible quantity in the District of Columbia, as such marriages constitute but a small fraction of one per cent of the marriages in the district. We went further and deeper, and showed that such a law would operate not to raise public morals but to lower them; not to prevent the intermixture of the races but to make amalgamation appallingly easy.

Laws Against Inter-Marriage Do Not Stop but Increase Intermixture of Colored Blood.

He showed how such laws operate to preserve race purity in the South by establishing double moral and legal standards, and how white men can and do live in concubinage with Colored women there, having children by them with impunity; that they live in lawful union with white women in their world and in unlawful union with black women in their world at one and the same time, producing in consequence a vast number of mixed bloods every year. We showed that if Colored women had the same legal redress against white men which white women possess, by action for seduction and bastardy process, and that if these white men could be forced legally to support their Colored children, could be brought to book by the criminal law for adultery and fornication with Colored women, there would be vastly less intermixture of the races in the South than is going on there at present, and that the South is opposed not to illicit intercourse between the races, but only to legal sexual relations between them.

INTERMARRIAGE
Shedding American
The problem of the intermarriage of the two races in the United States is one that is usually settled in a way that leaves no doubt in the midst of many as to what they consider the divine law. In some sections of the country the question is not open to debate, and the law either expressly forbids it, or provides a heavy penalty when it is discovered. Just this week past a bride and groom, the latter with a "touch" of Negro blood, were summoned before a North Carolina court to give reason for their strange action in marrying each other. In other sections of the country where no legal obstructions are present, are consciousness steps in the way and ostracises the couples that go beyond the line of race in mating. If such a crystallization of the thot on intermarriage into condemnatory law and public sentiment proves a violation of individual liberty, the cause is not hard to find. 2/12/16.

Ordinarily marriage is regarded as a union of equals, not in the sense that persons of equal wealth, strength and education naturally seek out each other, but that the sum total of the elements, material mental and physical in the one balance the sum total of these elements in the other. While this balance of totals does exist, the

proportion of the contributing elements usually varies. The result is that one who possesses little of the world's goods wants to marry some one who has accumulated just a little more; the strong seeks the stronger, the wise, the wiser. He holds himself happiest married who has made the best match—this is, gained an advantage, which he hopes to enjoy and perpetuate in his family.

As in the case of the individual, so in that of the race. The white race wishes to marry its members to the best advantage. On the whole they are mentally and materially better off than Negroes. In one thing alone is the colored man superior to the white, namely, physical capacity. The white race makes a deal of admiration of the fact that a colored man is the champion sprinter, champion prize fighter, can fall thirty feet, landing on his head, as did John Gross in West Philadelphia recently, and get up very little the worse for wear. These are simply a few indications of superior physical equipment.

But a superior physique is not sufficient to outweigh the superiority of wealth and intellect. White people find it more advantageous, at the present time, to gain greater wealth and knowledge by marriage than better health for their children. Educated or wealthy colored people are eagerly sought for as mates by the less educated and the less wealthy among the whites, and the examples of this kind of intermarriage, especially in the larger Northern cities is far too numerous to mention.

The example of South American Brazil, where intermarriage of blacks, reds and whites is the rule and not the exception, will not be so easily followed in the United States, because the Teutonic races never combine as readily with other peoples as other Latin races. The Teuton is susceptible to intermarriage provided an advantage of wealth or education is to be gained. The task of the Negro it would seem then, is to make himself eligible for inter-racial matrimony, for therein lies the hope of greatest progress.

MARTYN, LIVING AS NEGRO. IS ARRESTED

New York Herald
March 1916
One-Time Clergyman Is Found in

Harlem with Negress—Accused Under White Slave Law.

Having completely changed his identity from that of a white clergyman with distinguished relatives and friends to that of a negro, living in a negro colony and consorting with negroes, the Rev. Ferrer Martyn was arrested last night in the negro tenement at No. 227 West 132d street, on a charge of violating the Mann White Slave law. With him, living as his wife, was Vera Douglas, fifteen years old, a black negress, daughter of negroes in St. Louis, who caused the arrest.

Martyn will be arraigned in the Federal Court this morning. The First Negro Baptist Church of St. Louis, of which he was pastor until last October, when he ran away with the girl, also has made a charge that he disappeared with \$300 of church funds under the pretext that he was going on a lecture tour through negro churches as "the greatest living negro orator."

Martyn is a graduate of Columbia University and of the Union Theological Seminary. Those were days before the strange perversion came over him and he assumed the character of a negro. He is the son of the Rev. Dr. Charles Martyn, now pastor of the First Presbyterian Church at Noroton, Conn., and formerly pastor of the old Pilgrim Church in St. Louis. Until he adopted the rôle of a negro the future was bright for him. He married into a distinguished family and enjoyed the best reputation.

When he abandoned the Dr. Jekyll side of his character and assumed the Mr. Hyde rôle, his descent was swift, including two years in Sing Sing Prison.

Soon after he became a clergyman he married a daughter of Colonel Charles H. Jones, who was then publisher of the St. Louis Post-Despatch and prominent in society in the Middle West and New York. It was during their two or three years of married life that the recession first overcame him, resulting in his wife obtaining a divorce. She since has married a reputable man, has three children by him and is living a happy and contented life. Her husband now is prominent in the banking world.

Periods of reformation came to Martyn and at different times he was pastor of a church at Elmhurst, L. I., and at Ridgewood, N. J. In the latter place he married a most estimable young woman who knew nothing of his consorting with negroes. Soon after they moved to Elmhurst his wife left him and he became engaged to the daughter of a prominent family in his church. A few days after this engagement was announced his wife, who was at her home in Ridgewood, appeared. Then Martyn fled to St. Louis in the company of a negress from the home of his father in

Noroton, Conn.

In St. Louis they established a home in the negro colony. He posed as a negro and became pastor of the First Negro Baptist Church. He continued there until last October, when he deserted the negress he had taken there and came to New York with Vera Douglas. Since then they had lived in the Harlem negro colony under the name of Houston. He did not work, but she was a woman's personal maid. A letter written to St. Louis by the girl resulted in the arrest.

In 1906 Martyn was sent to Sing Sing prison for two years for stealing a white girl's diamond ring on board a Coney Island excursion steamboat.

DISCOVERS HE IS WHITE

Chicago—defender
Philadelphia, Pa., April 14.—George Hickman, who, for seventeen years has been raised a son of a Race family, has learned that his "mother and father" whom he loved so well, are not of his own kind. The lad was brought into court by his foster father last week. He was crying. The judge asked him what was the matter. "My mother and father"—and he meant foster parents—"have always been very good to me and bought me all my clothes, and I don't want to leave them, but I want to go with my own mother," exclaimed the child.

"It would ruin the lad's future to reveal his mother's real name," said Judge MacNeillie afterward. "The people who are helping me in this case are doing so on the one condition that they shall not become known in the matter. After the boy has received a high school education he will be sent to one of the best colleges in this country by a business man here."

"What I am endeavoring to do is to compensate the family for caring for the lad for these thirteen years. It's the most difficult problem I have ever found. The foster parents were good to the boy. They are heart-broken by the thought of losing him."

Claim Negro Blood Flows In His Veins

NEW ORLEANS, LA., Sept. 28.—Charges that Frank H. Joubert, general manager of the Public Belt Railroad and prominent in the city's business, fraternal and social life, is of negro ancestry, were made in a mandamus suit filed in civil district court here today asking that the registrar of votes be compelled to remove Joubert's name from the registration rolls of white voters. Five employees of the Public Belt Railway signed the petition for mandamus, which contains alleged extracts from successions and marriage records presented to support the petitioners' charges.

Shortly after announcement was made of the filing of the mandamus suit Joubert through his attorneys filed charges of criminal libel and slander against each of the five signers of the petition and Henry Lannauze, recorder of births, and asserted he would file civil proceedings designed to prove his Caucasian ancestry. He denied the charges.

**NEGRO HELD FOR MURDER
OF HIS WHITE WIFE**

Columbus, Ohio, November 13.—Police today were holding Luther Kincade, 31, a negro, for the alleged murder of his white wife, Emma Kincade, who was found beaten to death in their home here yesterday. George Hardin, a brother of the dead woman, is said to be president of a bank at Delray, Dade county, Florida.

WORLD

New York City

**WANTS NEGRO BIRTHS
CAREFULLY RECORDED.**

**Kentucky Official Says Present Law
System Involves Danger of
Mixed Marriages.**

LOUISVILLE, Dec. 14.—“Our grandchildren and great-grandchildren will be marrying persons having negro blood in their veins unless negro births are registered with greater care,” said W. L. Helser, State Registrar of Vital Statistics, before a meeting of Kentucky city and county health officers here to-day.

Numbers of quadroons, said Mr. Helser, cannot be distinguished from white persons, and the resultant conditions are a real peril to Kentucky.

He urged a national system of compulsory registration of vital statistics. Local registrars, he said, should for the protection of future white generations observe the greatest care in accurately fixing the racial status of children when registered.

**IS AMALGAMATION TO BE THE SOLUTION OF
OUR AMERICAN RACE PROBLEM?**

According to Dr. Franz Boas, of Columbia University, amalgamation is to be the solution of our American race problem. In an address, delivered before the International Congress of Americanists, in Washington City, on December 28th, Dr. Boas declared that “The predominant types among the population of the American continent are those in which the indigenous element forms a high percentage, those with a strong Negro admixture and those derived alone from European sources.” So, then, according to Dr. Boas, America already has “predominant types” with a strong admixture of Negro blood. The most sensitive spot in the whole life of this nation is that which relates to the contact or mixture of the different types in our population, when one of those types happens to be a Negro. The question is so delicate that few indeed have courage to mention it above their breath, outside of academic halls. But Dr. Boas speaks as a scientist, and feels no fear. He observes that “Since conditions in America are quite analogous to those that have prevailed in Europe for several thousand years, there is no reason to assume any detrimental influence owing to the contact of different types in our country.” The delicately acute questions involved in the exclusion of Negro blood from the great American melting pot of the nations, Dr. Boas calmly meets on the firm ground of biological material and historical research. He says:

“In those regions in which there is a strong influx of Negro blood, conditions differ considerably in Latin America and in Anglo-Saxon America. In the former regions, marriages between men and women of the two races are almost equally frequent. In the latter region, marriages between white men and Negro women form the vast majority. These conditions have a far-reaching influence upon the development of the population. In the former case, permeation of the two races results in a mixed type, with almost equal amounts of blood contributed by each side in accordance with the number of individuals in each race. In the latter case, a constantly increasing amount of white blood will be found, because the fertility of the Negro male is materially reduced, while that of the white male is considerably increased. For this reason, the result of the mixture consists in the development of a population in which white blood will more and more predominate.”

In the full light of that inevitable day, who, then, with social or political square and compass, will draw for us “the color line?”

Fred Douglass and Helen Pitts

FRED DOUGLASS AND HELEN PITTS.
James Calloway in Macon Telegraph.

Everybody knows about Fred Douglass and his white wife. It created much national gossip at the time of the marriage. She was Helen Pitts, and her father was Gideon Pitts, of Honeoye, Ontario county, New York, a man who owned large farms, and his family the top of Ontario aristocracy. The Pittses were the blue bloods of Honeoye.

Gideon Pitts and his people were quite cultivated, and were extreme abolitionists of pronounced type before the war of the sixties. They were the disciples of Henry Ward Beecher and Cady Stanton and Miss Harriet Beecher Stowe. After the war they were bitter against the south and were in line with Thad Stevens' reconstruction.

* * * *

Pitts was a Republican and a politician and a member of Congress, and there he met Douglass. He grew attached to him and the negro cause, and had Douglass to visit him at his home in Honeoye.

Pitts' son-in-law, Mr. Short, deemed it a great and unusual honor to go nine miles to the depot station, Livonia, to meet the honorable Douglass on his visits and take him to the home of his father-in-law. Short enjoyed his political talks en route on the wrongs of the negro race, and declared for "uplift" and equality and justice. He always lingered to take tea with Douglass at the Pitts residence.

The table talk was on the wrongs of the negro. Douglass was an educated negro and the conversations made a deep impress on Miss Helen Pitts, enlisting her sympathies for the negro race, and creating a desire within her for "negro uplift." So Douglass became a frequent visitor.

But when he asked for the hand of Miss Helen, old man Pitts grew furious; said it was an outrage on his hospitality.

To this Douglass replied that he was always an invited guest, that he was received as an equal, recognized as such, and as such had won the affections of Miss Douglass. Miss Helen was a woman thirty-five years of age, and she asserted her rights and married Douglass, under a half religio-political sense of "uplift" duty.

Pitts never became reconciled. Nor did Son-in-law Short, who thought it such an honor to go to the station and escort Douglass to the home of Pitts. Indeed, the whole family, this aristocracy of the town and of Ontario county, cut the acquaintance of Helen and her mulatto husband. Pitts disinherited her, and left to Mrs. Pitts the portion intended for Helen. But the mother later gave it to her daughter.

* * * *

After the death of Gideon Pitts, who was survived by Douglass, Mrs. Pitts went to Washington and lived with her daughter and died there. When her body was brought home, accompanied by the daughter, Helen, Short, the son-in-law, was still unreconciled and refused to make peace. He had preached equality, but refused to practice what he

Helen Pitts was the second wife of Fred Douglass. His first wife was a negro woman, genuine African blood, and was buried in Rochester, N. Y., and when Douglass died, his wife Helen and the sons of the negro wife accompanied the remains from Washington to Rochester, where Douglass was buried by the side of his first wife, the negro sons, who were dark, and Helen riding to the cemetery in the same carriage.

Rochester erected in honor of Douglass a monument, which stands in the little park near the railroad station, but Son-in-law Short and none of the aristocratic Pittses would subscribe to the fund. Douglass and Helen had no children. Helen became the sacrifice for her father's teachings, but when she put into practice his equality theories he rebelled and never forgave her.

So with Stoneman, the Thad Stevens of the "Birth of a Nation." He taught social equality, expressed his anguish on his deathbed that his clause for miscegenation was stricken by Congress from his reconstruction measures. But when Lynch, the Lieutenant-Governor of South Carolina, demanded his daughter in marriage, he rose up in violent anger, just as did Pitts. Still "Stoneman" was in South Carolina attempting by force to put his theories of social equality and miscegenation into practice. But when it came to his own door, and Lynch demanded the daughter, old Stoneman rebelled, showing anger.

Pitts was to blame. He failed to realize the negro is a race, not a class. He extended all the freedom of his home to Douglass as his guest. He accepted him socially as his equal. Douglass was the pet of the Northern Anti-Slavery Society and was employed by it to stir up the North against the South, and as a lecturer for that society was paid social honors and good salaries.

* * * *

The Beechers and Cady Stantons and Susan B. Anthony made a great ado over him. He was appointed marshal for the District of Columbia in 1877 and was commissioner of deeds for that district. He was sought by the Republican politicians because of his influence with the race. He also became a prominent suffragist and aided Anna Dickinson, Cady Stanton and Susan B. Anthony in getting the fifteenth amendment passed.

He regarded Anna Dickinson as giving him more influential aid than the others, and on this point, in a letter to Cady Stanton, says: "WASHINGTON, D. C., Jan. 31, 1882—Dear Mrs. Stanton: Mrs. Gage's version of the origin of the fifteenth amendment is in substance true. To dear Anna Dickinson and brave Theodora Tilton belong the credit of forcing the amendment upon the attention of the nation at the right moment and in the right way to make it successful. I have given Miss Dickinson the credit you award her in my 'Life and Times.' I have made myself one of your earliest converts in the same volume. Very truly,

"FREDERICK DOUGLASS."

THE "RED LIGHT DISTRICT" RUMOR!

Indianapolis Freeman 3-1

Chicago Colored Citizens Alarmed Over the Social Evil
Coming into their Residence District

THE CITIZENS WILL APPEAL TO THE MAYOR

The Impending Conflict is the Topic in Social Circles, and is Freely Discussed
Around the Clubs, Cafes and all Social Centers—The Women's Clubs are
Planning to Take a Hand in the Controversy—A Search Light Thrown on
the Mid-Night Scenes that May be Witnessed in the "Windy City."

CHICAGO, Ill., March 8.—News that an effort is being made by a white sporting element to form a red light district within a boundary starting from 31st street and the elevated railroad station east to Cottage Grove avenue, invading the territory south of 31st street, which includes much of the most exclusive residential sections of the colored population and many white residences as well, is causing much unrest. Considerable alarm was exercised when a wealthy sporting man from the north side asserted that the red light district is coming back again, that we must have it at any cost, however stringent the financial plans may have to be to dominate the habitation of the territory. This monster of finance and pivot of fastidious, it is said, even wagered that inside of a year the bright lights would be illuminating in red signals on 31st street from the elevated railroad east to the lake at Cottage Grove avenue and that streets extending south from 31st street would all be included in the flat to 35th street, where the possible thoroughfare of amalgamated prostitution is to be landed. When this apex had been reached, the story spread like wildfire and rumor of the impending conflict was the talk of society in quiet but pert and chagrined whispers around Frederick Douglass Center, the Negro Fellowship League and about Abraham Lincoln Settlement. All along the line on the avenues of the settlement, the menace took the form of a discussion that will speedily form a protest of rebellion which will reach the mayor of the city like a thief in the night with a hall storm in the nick of time as a demonstration that will equal a convention. It is even asserted that the different federations of women will affiliate and consolidate with the suffragettes of the district to formulate plans to curtail the vice and work for the betterment of the community. That the red light district dive keepers are fostering their way south is proven by the record history of a fine looking rough house place now kept by a red light district saloonkeeper at East 31st street and the elevated railroad alley. The place had been formerly kept by colored men and backed by a brewery. When the brewery did not make money fast enough, the brewery representative and the red light district man got a millionaire's son to buy the place out by misrepresenting its value. When the millionaire's son discovered the state of foundation upon which its standard was built, he shook the dust of his abject red light district partner from off his feet and made his exit from the south side in summer weather. And now in the winter of our discontent comes the first edition of the ef-

fort now known as the "siege of Pompeii," the tough place where race war fights take place between white and black prostitutes, over their mixed colored lovers. It's the only low all-night place in the district. Where the daily newspaper men were busy trying to knock a well conducted place kept by a colored man on State street, they failed to mention the Pompeii resort at the 31st street elevated railroad alley, kept by a white red light district saloon-keeper with a strong political pull and a defiant spirit, where white female prostitutes, formerly of the red light district, come for the purpose of meeting their Negro lovers to have a good time. At first the after hour fights were kept quiet, but as time went on and the keeper of this resort got acquainted with his patrons, he started in to insult the best class of colored men who patronized the place, in order to get rid of them and on one or two occasions sought opportunity to assault one or two who were under size. The chief cause for his aversion and contempt for colored men of class was found in the fact that he felt the humiliation of being out of class. Having been the keeper of a fastidious red light saloon, once prosperous but now poor and having been used to dinkies only as bartenders and waiters around his place, social equality with lawyers, doctors, star actors and men of superior literary attainments and high quality railroad porters, all lavishly ranked in an attitude, were too high for his immediate conception and only brought him humility. On one occasion a well known musical director, on seeing the proprietor hugging a colored girl in the full-blown cabaret, expressed his disgust openly and left the place. But the climax of the immoral flow was reached, not so many moons ago, when a white girl, said to be from the red light district, entered with a handsome man, said to be a heart breaker and for whom a colored girl is said to have committed suicide. The two sat down to a center table with a few other friends. After the white girl had handed her colored man lover a couple of five dollar bills to pay for the drinks, a dangerous commotion ensued. This colored boys colored lassie, who keeps him had entered. She sat at a front window table, ordered six bottles of beer, then hurled them all at the white girl's head. There was a scene of consternation. The white girl speedily escaped by the back door as the bottles of beer, aimed at the lily of light, were dashed to pieces on the tile floor and scattered at the feet of the other invited guests. One man, the smallest waiter in the bunch, was injured. After the fracas had subsided, the gallant colored hero lover walked over to the proprietor and paid the damages with the white gal's dough. The place is run as a colored saloon but there is a white hotel up stairs. It

is rumored that the saloon which is run on a transfer license has failed and the proprietor is now backed by the brewery, and the same collector who was responsible for the place changing hands from a decent colored man to a white man of the rowdy red light class, now collects again. In summing the conclusion, it is plain to the people that protests come from the citizens and the revoking of a license comes from the mayor of the city. The problem of red light districts has been well tested in greater cities of the east. When once they are broken up they never can return, there are too many unwritten laws of nature to condemn them and the moral restriction of society must be upheld. The argument of segregation is the weaker end of relegation and the vigorous resolute determination of law against landlords by complaint, is involved.

WHITE ELOPER DEFENDS LOVE

FOR NEGRO.

Kansas City Star 2/15/16.
Salt Lake, Jan. 25.—Van Lee Hood, prominent hotel owner of San Diego, Cal., will arrive here at 2:15 this afternoon to defend the honor of his wife, Mrs. Viola Hood, who is being held in the city jail with Raymond M. Dodds, a Negro with whom she eloped Friday from her home in San Diego.

Gripping the bars of her cell in the woman's ward with White hands, Mrs. Hood said:

"Raymond and I are wrong only in the eyes of society. I love him and he loves me. The fact that we are of a different race should make no difference. I am happier when I am with him than with any one else in the world—oh, why won't they let us be happy together."

Fearing that he would be arrested on sight and hounded almost to distraction Dodds entered the police station here early yesterday morning and gave himself up to Captain J. J. Roberts.

Mrs. Hood was picked up a short time later by a Negro informant of the police department and placed in custody.

"Oh, these laws of society, these unnatural, so-called laws of nature! Why am I, a free woman, not free to seek out my mate, be he white or black? Why do they seek to persecute because I love Raymond Dodds and proudly assert it?" continued Mrs. Dodds.

"For a year and a half I fought this love, fought with all my might, but to no avail. Many times Raymond said to me, 'It is wrong for us to hope, we should part,' but always there was that calling in my heart, the desire to be with him. Many times we parted but always to meet again. Either I would seek him out or he would find me. Willingly have I abandoned husband, home, family and friends for Raymond, and I would do it again to be with for just a day.

"Explain my attachment for Raymond. Many times have I tried to explain to myself. Can any woman ex-

plain her love for a man? Can a man explain his love for a woman? No, love is a puzzle, and my love for Raymond is no more a puzzle than what society would term natural love.

"All that I know of this love of mine is that it is simply hidden in my heart, never to be disturbed. No longer will I fight against it, for in it is my happiness. Why should I fear the ridicule of husband, family and friends? They can not bring me the happiness I crave.

"Now they seek to return Raymond and me to Los Angeles on a charge that he forced me to flee with him under threat of death. That in itself is typical to my mind of the foolishness of our time. It is wrong. It is all wrong. Gladly will I return to Los Angeles, or San Diego, or wherever the wish if only Raymond my go unprosecuted for that which I alone am to blame.

"I persuaded Raymond to flee with me. We did not know where we were going. I had some money and bought the tickets to Salt Lake. He never threatened to kill me—I did all the threatening. I told him many times that if he did not remain true to me I would kill myself, and I would have done so.

"I am not seeking to protect myself," said Raymond Dodds in his cell, "but I swear to God that I did not force Viola to leave San Diego with me; rather, I consented to leave with her when she bought the tickets.

"In the last year and a half our relations have been very close. Viola told me of her love and declared many times that she would commit suicide if I left her and I believe she meant it. I do not believe that I have committed any crime and will willingly return to Los Angeles, if they wish to try men on any charge."

WHITE SOUTHERNER ADMITS HE LOVED COLORED WOMAN HE MURDERED

The Guardian
Is a Married Man—Police Were Looking for a Colored man when White Missourian surrendered Himself.

Paducah, Ky., July 20, 1916—After searching all day for a Negro murderer, police and detectives were astonished late this evening when Will R. Johnson, alias Stovall, alias Thompson, a white man, surrendered at police headquarters as the slayer of Orilla Singleton, a Negro woman, 30 years old, whose head was cut almost off by Johnson.

Johnson says he does not know why he killed her. His story indicates jealousy was the cause. The woman was slain in the home of Charles Lunday, a grocer.

Johnson says he has a wife and child in Helena, Ark. He formerly lived in Corondelet, a suburb of St. Louis. He admitted he loved the Negro woman.

CHURCH OF GOD PERSECUTED

Chicago Defender
Special to the Defender.

San Antonio, Tex., April 28.—The Rev. H. L. Jones, 33rd degree G. M. of K. S. U., G. I. A. and F. A. M., has been delivering some very strong sermons here against immorality, indecency and spoke out courageously against the white man cohabitating indiscriminately with race women. This habit has become so prevalent in the Southland that it was thought time to speak out against it. The white man in the South never wants it known for members of the race to say anything about their immorality; they must keep their mouths closed while they swim in filth among the women of the race. The Rev. Jones was bitterly opposed to such conduct. Because of this kind of preaching a white newspaper came out with glaring headlines, "Meeting Caused Protest," and police were ordered to bring the meeting to a close at 10:30 o'clock of nights because the residents objected. The paper went further to call the church, of which the Rev. Jones is pastor, "Holy Rollers."

Called Holy Rollers.

The minister wrote a courteous letter to the San Antonio Light, denying to the editor all of the erroneous statements made in the daily. The church is not called Holy Rollers, but the Church of God, is incorporated under the laws of Texas. As far back as May 1, 1915, articles have appeared in the papers, making mockery and fun of this religious body and doing everything possible to dispel its members. August 2nd, 1915, the City Council was in session and it received a petition from the citizens in the vicinity of Texas and Iowa streets protesting against the "Holy Rollers" revival meeting in progress under a huge tent. It was published in San Antonio Daily Express, all of which was not true about any tent meeting. On the night of August 5, 1915, the Rev. Jones was not carrying on any revivals in any tent, but merely entertaining in my back yard. The officers and the chief of police had it in for the Rev. Jones and several officers (white) were sent to arrest, accompanied by a member of the race. They surrounded him like he was an outlaw. They hustled the Rev. Jones into the patrol wagon and with gong and bell sounding like going to a fire, they carried him triumphantly to the station. They took him amid jeers and hurrahs. Such cowards and brutes, arresting a man for preaching the Word of God and telling the naked truth about the white man and his filth. He was booked on a charge of disturbing the peace. It was perfectly natural that he should be put in a cell that resembles Hades. He was out the next morning and he got out an injunction against the city. August 22, 1915, the City Council in regular session met and the next morning the San Antonio Express published the following: "Negro High Rollers May Build Tabernacle." The City Council granted the petition numerous signed by residents, both white and black, in the vicinity of Iowa and South streets, who protested against the proposed construction at that corner for a tabernacle by members of the alleged Holy Rollers clan. The pe-

titution was championed by Commissioner Stevens, who also opposed the Church of God being granted a building permit. Commissioner Garland had granted the church a permit, saying that it would be discrimination to bar a religious denomination from having a church.

Issue Building Permit.

Commissioner Stevens called the Church of God, Holy Rollers. A letter was addressed to the San Antonio Daily Express by the Holiness Board Bishop and General Overseer. It informed the paper that it was not the Holy Rollers, but the Church of God, and that Mr. Stevens, who has so often called the members the above name, did not do so when he wanted votes to be elected to office. During the campaign Mr. Stevens mailed Pastor Board, the bishop and members personal letters asking their support and at the same time pledging that he would deal fairly with all races. The letter to the press further recited passages in the State Constitution which gives a church of God a right to hold meetings and to erect edifices. The members of the City Council have gone beyond themselves to try to object to a church sect having a temple of their own; that it's wrong to call them Holy Rollers when they are Church of God in Christ. With all the opposition of the police force in the past, we are still doing the work of our Maker.

PUBLIC LEDGER

Philadelphia, Pa.

MAR 22 1916

NEGROES IN WAR ON CONGRESSMAN

But Vinson, of Georgia, Defies Them to Get His Scalp

TROUBLE OVER HEARING ON WASHINGTON BILLS

Southerner Refuses to See Delegation Fighting "Jim Crow" Law

By a Staff Correspondent

WASHINGTON, March 21.—Negroes of the District of Columbia are organizing "a punitive expedition" to get the scalp of Representative Carl Vinson, a Georgia Democrat. Instead of fleeing before their wrath, the Georgian is standing his ground and hurling defiance at them.

Archibald W. Grimke, president of the National Association for the Advancement of Colored People, is the "Pershing" of the District of Columbia negroes, who are up in arms against Representative Vinson for his curt refusal to grant a committee of colored persons a hearing before the subcommittee of the House District of Columbia Committee.

Mr. Vinson is chairman of this subcommittee, to which have been referred a bill prohibiting the intermarriage of whites and blacks in Washington, and an-

other providing for separate compartments in street cars—a "Jim Crow" measure.

Congressman Vinson's ultimatum, expressed today to the PUBLIC LEDGER correspondent in strong terms, was an invitation to the negroes to go to "a hotter place than Georgia." Followed this he added:

"I did refuse to give those niggers a hearing, and I will continue to refuse. I will pass this bill if it is the last act of my life."

Laws preventing intermarriage of races tend to lower the standard of morals in the South, Grimke maintains, by depriving negro women of recourse to law.

The fight between Congressman Vinson and the negroes reached a climax in the committee room of the Capitol when the negroes asked to be heard on the "Jim Crow" law and the bill to prevent intermarriage of whites and negroes in Washington.

"I wrote to Congressman Johnson, of Kentucky, chairman of the District of Columbia Committee, in behalf of the National Association for the Advancement of Colored People, but he did not deign to reply," said Grimke. "I saw Congressman Tinkham, of Boston, a member of the committee, and he agreed to obtain a hearing before the subcommittee.

"At the hour set I went to the committee room with a committee of colored citizens. The chairman of the subcommittee, Mr. Vinson, being absent, Congressman Tinkham phoned him we were waiting. He replied he would be with us in 10 minutes. In 10 minutes he came in, and another Southern Congressman, a member of the subcommittee, followed him. The chairman, Mr. Vinson, took Mr. Tinkham into an adjoining room, and I heard him read the riot act to him for deceiving him.

"Mr. Tinkham, in asking the hearing, told Mr. Vinson a few citizens wanted to be heard on the bills, and Mr. Vinson considered that this was a deception, for he supposed the citizens referred to were white people who wanted to speak in favor of the bills.

"I never was more astonished in my life than when I saw the committee room filled with a lot of niggers and mongrels," Mr. Vinson said. He refused to re-enter the room while we were there and compelled Congressman Tinkham to conduct the hearing. An official stenographer took down everything we said in opposition to the bills.

"We showed first that the bills ought not to become laws because white and colored people have been riding in the same cars in Washington since 1865 without friction and that the street railway companies are opposed to the bills; secondly, while we do not advocate the intermarriage of the races—far from it—yet we oppose these intermarriage bills, because there was no necessity for such a law. An intermarriage between races was rare—in fact, a negligible quantity in the District of Columbia.

"All we said was taken down stenographically and since has been typewritten for the committee. But will the committee print it? I hear that it will not, because it considers colored men not as citizens entitled to a hearing on measures in which they are vitally interested, but at a lot of niggers and mongrels."

APR 1 1916
RECEIVED
U. S. DEPT. OF JUSTICE
MAR 22 1916

Amalgamation - 1916

MUST FIX BOY'S FATE AS A WHITE OR NEGRO
The Nashville Globe
 Philadelphia, Pa. — Is a boy, to every appearance white, to have his life shaped in the less opportune channels of the Negro race; or, shall his lot be cast with the white race, with the risk that fatherhood may disclose in him Negro blood?

To scientists, humanitarians, legal experts and the public at large, Judge Mac Neille, of Juvenile court, propounds these questions. Central figure in the problem confronting the court is a 13 year-old boy, whose history was traced by probation officers, after he had been reported for truancy. He was found living with Negro foster-parents, who adopted him in infancy.

Assistant District Attorney Fox offered the suggestion that the boy be allowed to remain with his foster-parents. A high-class Negro, he said, is preferable to a low-grade white man. If the boy has the right personal qualities, he said, his future is just as sure if cast with the Negro race as with the white race.

The foster-father, Judge MacNeille explained, is willing to give up the boy, provided it can be proved there is no Negro blood in him. The foster-mother, protesting her love for the child she has cared for since infancy, wants to keep him.

All this has been kept from the boy himself, who knows only that he is being watched because he is somewhat inclined to "play hookey" from school.

The lad has perfectly white skin, a finely shaped head and physique, and good features. Dr. Walter S. Cornell, an authority, made a blood test of the boy at the request of Judge MacNeille, but found nothing to indicate what his ancestry is.

WILLIAM LEE FINALLY MARRIES WHITE GIRL

Chicago Defender
CHICAGO DEFENDER NEWS SERVICE
 Oshkosh, Wis., Dec. 8.—William Lee, 19 years old, is finally married to his white schoolmate and chum, Theresia Selwitchka, who is one year his junior. It will be remembered that they were turned down in Michigan first because the boy did not bring any references, then the second time because the clerk took the law into his own hands and refused to issue a license. The father and mother of the girl gave their consent, but authorities balked. Finally one of them wrote to the home of the boy and found that he was receiving \$300 a month revenue from the oil wells there and they then considered that he was good enough to marry a white woman.

HANNAH ELIAS LODGES IN HOUSE SHE OWNED

The Nashville Globe
 It is alleged that Hannah Elias, who a short while since possessed some \$900,000 in realty, stocks and bonds, given to her by the late John R. Platt, is no longer owner of the large and handsome house at 236 Central Park West, where she lives. The report is that she relinquished title to this house to satisfy a claim for money loaned her by one Lubetkin, a lawyer.

She maintains her residence in the house, however, though it is reported that she is living in a furnished room. She owns her automobile, a limousine, which is run by a white chauffeur, and continues to ride in the car through Central Park, though her face is covered with two heavy veils.

A determined court fight, instituted to take from the colored woman her money given her by her wealthy admirer, was unsuccessful; but the depreciation of realty values during the past ten years has had much to do with Mrs. Elias' financial reverses.

MRS. HOOD MAY BE TRIED UNDER MANN ACT

Chicago Defender
 Tells the World Color Makes No Difference to Her.

Salt Lake City, Jan. 28.—Many men have been prosecuted under the Mann act and found guilty of paying the railroad fare of their victims from one state to another, but the courts have yet to see a woman arraigned for paying the railroad fare of the man with whom she eloped.

But such may be the case in the elopement of Mrs. V. L. Hood, wife of a hotel proprietor of San Diego, Cal., who fled here with Raymond Dobbs, a mulatto chauffeur, if representatives of the Department of Justice, who are investigating, so interpret the law. A question as to Dobbs' liability exists because Mrs. Hood declares she bore all the expenses of their trip.

Mrs. Hood is still in the custody of the authorities here. When seen in her cell and asked about her relation with Dobbs, she said:

"Raymond and I are wrong only in the eyes of society. I love him and he loves me. The fact that we are of a different race should make no difference. I am happier when I am with him than with anyone else in the world."

The Nashville Globe
 Seduced 13-Year Girl.

Topeka, Kan.—Arthur Davenport, "white," married, an employee at the State Hospital, has been convicted by a jury composed of "white" men, in the district court, for seducing Thelma Grant, a 13-year-old girl of the race. The crime was committed at the asylum and other places, and a number of letters from Davenport to the little girl, in which he expressed his love for her, were read to the jury. On the stand and in the presence of his wife, he admitted that he loved the little girl and that he had sent her from the city to prevent her testifying in the case.

GROOM OF MIXED BLOOD COMES TO GRIEF

Journal and Guide
 He and Bride of Unadulterated Stock Both Land in Jail In Carolina Town

(Special to Journal and Guide.)
 Kinston, N. C., Jan. 27.—The laws against the intermarriage of the races existing in this state brought a couple to grief in the recorder's court here a few days ago, when Claud Penuel was sentenced to serve twelve months on the county roads and Cora Jones, his bride, was sentenced to a like term in jail. The couple went to Norfolk and were married, and upon their return here were arrested because of well-founded suspicions that Penuel had a "taint" of Negro blood in his veins. In recorder's court several witnesses swore that the man's ancestors two or three generations back were mulattoes or octo-rooms.

Penuel has every appearance of a white man, and the girl is white beyond question.

MARRIAGE NULL AND VOID.

Under the statutes the marriage of the couple becomes null and void upon conviction. Penuel, who has means will take the case to the Superior court and if the judgment of the lower court is sustained will appeal to the Supreme court. The case has caused considerable comment here.

DENIED RIGHT TO ADOPT HIS MULATTO DAUGHTER

The St. Louis Argus
 Evansville, Ind., Feb. 24.—Clifford Yarborough, 48 years old, a white man, said to be a wealthy grain broker living at Pulaski, Tenn., appeared with his attorney, W. C. Vawter, before Judge Duncan C. Givens yesterday and asked the privilege of adopting Eugenia Murray, a mulatto girl, 17 years of age, saying the child is his daughter.

A petition signed by the mother of the girl giving her consent was filed. Yarborough was placed on the witness stand and talked freely. He said he wanted to right a wrong done many years ago and give her his name, to which she is entitled. 2/25/16.

"I have plenty of money and can take good care of her," he told the court. "I brought \$8,000 with me to Evansville."

Judge Given said he could never consent to granting the petition. He said it would be the same thing as sanctioning the marrying of whites and blacks, and this he could not do.

Yarborough left the courtroom seemingly very much disappointed.

Dr. Holder's Article On "Pastor Posing as Negro"

The New York Times 8/9/16.
 Three of four days ago a number of the local daily papers came out with glowing head lines, to the effect that a noted white preacher who graduated from one of the leading seminaries in New York, and whose father is a lecturer, because he broke the law which forbade him from "keeping company" with Vera Davis, a mulatto girl of St. Louis.

I am amused at the attitude of the white editors who seemed shocked at the behavior of the Rev. Ferrer F. Martyn, who disregarded the rules and laws made by men who were no better than himself, morally, and did what his heart and pernicious desire prompted him to do.

The case of Martyn is only a repetition of the same old occurrence which comes up from time to time in different parts of this country.

The white people of this country had better try to empty the water of the Atlantic Ocean, than to attempt to keep the races apart. It is not only nonsense, but it is as stupid as it is absurd.

When the white man wants to carry certain points, he usually claims that a person with one-tenth colored blood is colored. Who now is able to prove that Martyn is not a colored man? He says he is, and therefore we will be justified in believing that he is a colored man, for he further asserted that his father was pure white, while his mother was "half and half," and if his mother was Spanish, and father white—what is he? Colored!

I am not condoning sin, nor am I justifying any man who rushes into a life of immorality, but I do maintain that the states which have legislated in the matter of intermarriage, are doing more to foster immorality and concubinage than those states which have no barrier. Law makers will forever fail in their attempts to make laws that are intended to keep the races apart.

A man ought to be allowed to marry whom he loves, regardless of color, race or creed. The same latitude should also be allowed the woman.

Why should persons' love be regulated by law?

The fact that this unfortunate man was a minister, is no reflection on the ministry, for occasionally a minister of the servants of God fall from their early training and thus they are compelled to sink to the base levels of the world.

PLAY ON INTERMARRIAGE AT DOWNTOWN THEATRE

New York Times
 New York, Jan. 12.—The proceedings at Maxine Elliott's Theatre last night were partly Ethiopian. Michael L. Landman's new melodrama, "The Pride of Race," was what may be the white man's burden when he discovers that his great-grandmother belonged to the colored race. This new play, in which Robert Hilliard acts the hero with the "taint," goes in detail into the science of obstetrics. The offspring who inherits the cloud that hangs over its father is not permitted to be taken for granted. One repulsive scene arrives, when the invalid mother leaps out of bed and, discovering the color of her new born child, hysterically disowns it and heaps her bitterest reproaches on its father, who confesses that he was aware of his inheritance before their marriage. But once "The Pride of Race" had settled down, an uncanny suspense was created and sustained which had a certain fascination for some in the audience.

The moral of the thing was irreproachable. The epilogue found the father in spic and span white flannels on his Cuban plantation, counseling his dusky son that "the greatest gifts of God are life and work."

CONDITIONS BAD.

Chicago Defender 4/1/16
 Shreveport, La., April 28.—This is one of the many cities in the South where the members of the Race are being treated as less than men. Here they are not allowed to take any part in the government locally; they are brow beaten and white men deliberately take the best looking women of the city for their concubines and nothing is said. Even some of the members of the Race go so far as to be a party to the devilish and immoral acts of white men by seeking young girls for white flirts. The city is becoming so disgraceful and nauseating that respectable citizens are leaving here and going further north. The respectable people want their children brought up in a decent environment. In too many instances our men here are found continually licking the white man's hand, after he has kicked and buffed him about like a dog. This condition exists here and it is said that an effort will be made here to have the ministers of the churches show a little more manhood by attacking the immoral condition of the white man and stop winking at the things that lead to the downward path of the Race. It may take a little bloodshed but the only way for members of the race to be more respected is to take a firm stand for the right and justice.

MIXED MARRIAGES.

Answer: Public opinion condemns the intermarriage of races whether of Occidental habitat only or of Occidental with Oriental races. The Bible does not interdict such marriages unless it can be proved it is done by the inductive method of attaining to fact-knowledge. Of course everybody believes marriages between people of widely differing social status, deep rooted inherited tendencies that contravene rather than harmonize, antagonistic religious beliefs, economic and other customs, habits and views that breed strife, discord and conflict are inadvisable. The disadvantages are so numerous and insurmountable that we all disdain such marriages. However, no Christian understanding his Bible and actuated by the dictates of wisdom can justify absolute forbiddance of all marriages between individuals of different races. The editor of this paper leaves the question exactly where the Bible leaves it. Marriage is a matter of individual section on the part of two persons of mental capability not to be enforced by or forbidden by law.

Other Needed Legislation

Other needed legislation, as we see it, may be summarized briefly as follows:

1. Modern and up-to-date compulsory school attendance laws in each state. Ignorance will keep any people poor. No parent should have the right to deprive his child of the God-given right to that liberty which comes only through knowledge.
2. A state warehouse system with National supervision. The state should actively encourage and develop warehouses, while the United States should inspect them and insure uniformity of grades and certificates.
3. A legalized state-wide primary for all parties and all offices the same day with compulsory secret ballot as the surest safeguard against corruption. Men will not buy votes when they can't see them delivered.
4. The Torrens system of registering land titles—in simplified and popularized working form. This is made doubly necessary by the new National rural credits law.
5. Adequate provision for agricultural extension work under the Smith-Lever funds.
6. Provision for incorporating rural communities.
7. Heavier taxation of vacant lots and lands held for speculation.
8. A law to make cohabitation of the races a crime.
9. A state highway commission for each state and local legislation for better roads.
10. Provision for having county boards of education elected apart from party conventions or Legislatures, simply on the basis of educational interest and leadership.

RECORD HERALD

Chicago, Ill.

A STRANGE, TRUE STORY.

The pathetic conflict of the Chicago negro "mammy" to retain in her own family the young white girl left with her in infancy by an artist mother is equalled in interest by a remarkable episode which has just passed through the courts of Louisiana.

FRANK JOUBERT, manager of the New Orleans City Belt Railroad, was attacked on the ground that he was a negro. Suit was started to have his name removed from the roster of white Democrats. Mr. JOUBERT contested the suit and denied that he had any negro ancestry.

For a hundred years the family had been regarded as colored. Members had been marked "C." or "Col." on the church registers and in the colored book of the St. Louis Cathedral. The archives of the churches were scrutinized and learned scholars were employed. Mr. JOUBERT went so far as to present as a witness ex-President CARBAJAL of Mexico. Finally it was proved that the ancestress from whom the negro blood was reputed to have been inherited was unmistakably an Indian woman.

Mr. JOUBERT won his fight, which is having far-reaching consequences. A large family had been ostracised by the New Orleans whites for generations because of this mistaken suspicion of negro blood. The victory and the dramatic evidence which preceded it are, according to a correspondent, inspiring other families isolated from similar causes to prove their blood in court.

The Joubert case is equal to any of the "Strange, True Stories of Louisiana" that GEORGE W. CABLE wrote years ago. And one of them, it is pertinent to add, deals with precisely this sort of subject matter.

JEALOUS SOLDIER KILLS

Amsterdam News
In Rage, Howard Wigginton Hits Girl and Uncle By Mistake.

Saint Ste. Marie, Mich., Jan. 10.—Jealous of the attentions being paid Edna Bennett by "Lovely" Williams, a colored man, Howard Wigginton, 21 years old, of Louisville, Ky., a soldier stationed at Fort Brady, attempted to shoot the colored man, and in the melee shot and killed the Bennett girl and her uncle, John Plaunt.

One of the bullets passed through Plaunt's body and struck the colored man, but its force was spent. Wigginton was arrested in his quarters.

He declares his only regret is that he did not "get" the man.

POST DISPATCH

St. Louis, Mo.

SEP 3 - 1916

WHITE AND NEGRO BLOOD.

GRATEFUL—A slit or dent at the tip of the nose is not a sign of negro blood. Six generations, it is asserted, remove all outward evidence of African blood. The New York World says: "The lives of many people are practically revealed by the presence of a single drop of black blood, which is merely a matter of record and has no physical effect. Physicians have long since exploded the theory of a racial throw-back, or that the presence of black blood, however minute or remote, is indicated by a certain blue tint at the head of the finger nails." It is said that children of blackest Africans are born white. In a month they become pale yellow, in a year brown, in four years muddy black, and at 30 glossy black. Experiments conducted by Dr. Edward T. Reichert, physiologist of the University of Pennsylvania, show that the blood of a negro can be clearly distinguished from that of a white man. It is reported that he is confident that continued scientific revelations will result in scientists being able to distinguish the blood of an American from that of a Chinaman, the blood of an Italian from that of an Englishman, and the blood of a German from that of a Frenchman, and so on. The census of 1910 reveals an interesting fact about the negro. Despite crossings with lighter races, the Southern negro is growing darker. Negroes were formerly classified as octoroons, quadroons, mulattoes and blacks. Those distinctions have given place to a homogeneous type which is not pure negro, yet is not lighter in color than the negro of unmixed blood. The characteristic of the new type is an accentuation of the color of the skin. The negro of Louisiana, notably of New Orleans, is darker than were his ancestors. The type is of a softer and more velvety black than the Congolese; and the peculiar softness of color is accompanied by features of a less prominent African type, while the hair is less wool-like. It is not easy to account for all the peculiarities of this latest type. They may be due in part to a change in the conditions of life and in part to the weakening of racial qualities. In general, the American negro is less strong than the primitive negro and he has less endurance than the negro slave. Patterson, a student of ethnology, thinks that there is not one negro of pure blood in North America, that the negroes are not real negroes, and that all the negroes have been subjected to alterations. Since their emancipation negroes have married according to their caprices. Under the rule of the cotton planter, no deteriorating marriage was permitted; the end in view was to improve the race and to produce strong and healthy slaves. All other considerations set aside, the race was more vigorous physically 50 years ago than it is today.

PRESS

RAND RAPIDS, MICH.

OCT 3 1916

Study Race Problem.

The race problem will be the subject of consideration at the Tuesday Study class of the Ladies' Literary club at 3 o'clock. Mrs. Frank Baldwin will review "The Imperative Duty," which deals with the intermarriage of the white and the negro. Mrs. Helen Aston Williams will give a study of the constructive work of Booker T. Washington and short items of interest relative to the amalgamation and segregation problems will be presented.

MISCEGENATION FEARED IN SOUTH

Louisville, Ky., Dec. 14.—Laxness in the registration of negro births makes it probable that "our grandchildren and great grandchildren will be marrying persons having negro blood in their veins", according to a statement of A. L. Heiser, state registrar of vital statistics, made before a state meeting of city and county health officers which closed here today.

Mr. Heiser called it a real peril in Kentucky and asserted the number of quadroons and octoroons, in other portions of the country as well, who could not be distinguished from white persons, was considerable. He recommended that registrars take greater care in accurately fixing of record the racial status of their progeny for the protection of future white generations and urged compulsory registration of vital statistics for the whole nation under a card index system supervised by the Federal government.

MORNING TELEGRAPH

New York City

OCT 23 1916

NEGRESS LOSES HOME GIVEN HER BY PLATT

Hannah Elias Surrenders Property
Worth \$900,000 She Received
From Octogenarian.

Through poor investments, Hannah Elias, the negro, who twelve years ago was given more than \$900,000 by John R. Platt, is said to have lost all she possessed. On Saturday she relinquished the fine residence at 236 Central Park West, where she has resided ever since the property was given to her by the wealthy octogenarian.

Another gift from Mr. Platt, the property at 138 West Fifty-third street, was relinquished by her at the same time. Both properties were transferred to Elizabeth M. Muller, who acted in the matter for Herman Lubetkin, a lawyer, of 38 Park Row. Mr. Lubetkin has been acting as legal adviser to Mrs. Elias for some time and has also advanced money to her.

Last February the Excelsior Savings Bank instituted foreclosure proceedings to recover a mortgage of \$13,500 on the property in West Fifty-third street. According to Mr. Lubetkin, Mrs. Elias has lost virtually all her money, and will soon be compelled to return to work for a living.

A amalgamation - 1916

MINISTER ARRESTED ON MOTHER'S CHARGE

The Rev. Ferrer Martyn Ac-
cused of Inducing Negrass
to Leave Home.

POLICE SAY HE CONFESSED

Girl Says She Was Married to Cler-
gyman in Jersey—Prisoner Flg-
ured in Other Escapades.

The Rev. Ferrer Martyn, whose ex-
ploits have several times before brought
him into court, was arrested last night
and locked up in the Tombs, a Federal
prisoner charged with having induced
Vera Davis, a negro school girl, to leave
her home in St. Louis. Though Mr.
Martyn told the police he was a negro,
he is, it is said, of unquestioned white
parentage. He is the son of the Rev.
Dr. Carlos Martyn, now of Noroton,
Conn., who was at one time connected
with churches in this city. His mother
is dead. She was a daughter of Don
Firmin Ferrer of Nicaragua, who was
of Spanish ancestry.

Mr. Martyn was the pastor of the
First Negro Baptist Church of St. Louis.
Early in October, it is alleged, he an-
nounced to the officers of his church
that his mother had just died in Con-
necticut and he was leaving to attend
her funeral. On Oct. 4 he left St. Louis
and at the same time Vera Davis dis-
appeared. The mother of the girl be-
came suspicious that there was some
connection between the departure of the
pastor and the disappearance of her
daughter, and she telegraphed to Mr.
Martyn to return to St. Louis and ex-
plain. His answer, also by telegram,
was a denial. Mrs. Davis was not
satisfied, and at her request the Fed-
eral authorities took up the matter and
Mr. Martyn was traced to New York.

Mr. Martyn was arrested by Detec-
tives Boyle and McGee of the Fourth
Branch Detective Bureau as he was
entering a moving picture theatre near
125th Street and Lenox Avenue. He
gave his address as 227 West 135th
Street and his age as 45 years. At first
he denied having gone away with Vera
Davis, but after being questioned, the
police assert, he admitted that he was
responsible for her going away. He
had joined her in Chicago and there
they had been married, he said. From
Chicago they went to Buffalo and other
places until they arrived in New York.
To the police Mr. Martyn said he had
negro blood in his veins, the strain
coming to him from his mother's side
of the family.

The girl was found by the police at
the 135th Street house and taken to the
Detective Bureau and questioned. She
said Martyn married her in New Jersey.
She met him, she said, at a church so-
cial. Her mother, she was sure, would

not press the charge.

Since her arrival here the girl has
been employed as a maid.

A graduate of Columbia University
and of the Union Theological Seminary,
Ferrer Martyn in September, 1906, was
arrested on a larceny charge brought by
Miss Mary Sheehan, who charged him
with having stolen from her a diamond
and opal ring. In May, 1912, Martyn
followed the announcement of his be-
trothal to Miss Grace Taylor of Elm-
hurst by disavowal. He was then
the pastor of the Baptist Church of
Elmhurst, Queens Borough. Miss Taylor
was a leading member of his Sunday
school and a school teacher.

In 1895 Martyn married the daughter
of Colonel Charles H. Jones, at one time
editor of a St. Louis newspaper, and
later of one in this city. While in this
city Mr. Martyn made the acquaintance
of the adopted daughter of a member of
Congress from Alabama, whom he mar-
ried after his wife had obtained a di-
vorce.

AGAINST IRISH CONVENTION.

Justice Ford Says It Is No Time for
Racial Demonstrations Here.

Further opposition to the Irish Race
Convention which begins today at 10
o'clock in the Hotel Astor developed
yesterday. The convention, it is said,
will devote its three-day sessions to pro-
tests against the British blockade,
speeches for a free Ireland, and attacks
on John Redmond and other supporters
of Home Rule.

Supreme Court Justice Ford, who, it
had been announced, would be a speaker
today, denied yesterday that he intends
to even be there. He dictated this state-
ment:

"I regret that the convention is to be
held. I was elected one of the delegates
by an Irish society of which I have long
been a member, and made Chairman of
the delegation. This was without my
knowledge or consent. As soon as I was
notified of the unwelcome honor thrust
upon me I declined to serve. This is no
time for any racial demonstration of any
kind unless it be a demonstration of
Yankees for this dear old Yankee land of
ours.

"Indeed, I am so fully occupied just
now in trying to be a faithful American
citizen that I have no time for consid-
eration of the fortunes of any other coun-
try, except to sympathize with the un-
fortunate peoples afflicted by the un-
speakable horrors of the European war.

"As to the Irish Race Convention, I
have declined to participate in it. It
seems to me most unfortunate that
American citizens of Irish birth or ex-
traction should lay themselves open to
the suspicion that they are against our
Government at a time when the blindest
among us can see that the relations of
this country with Germany are critical
in the extreme."

WHITE PRIEST PROVES

MULATTO; RELEASED

New York, March 8.—The Rev. Ferrer
Martyn, who was arrested last
Friday night under the Mann White
Slave Law for having in his company
Vera Davis, a comely young mulatto,
with whom he fled from St. Louis last
November, admitted that he was col-
ored when taken to police headquar-
ters, and has since been released, hav-
ing been able to prove his marriage to
Vera Davis. 3/9/16.

Thompson's Weekly Comment

Robert Hilliard's colored problem
play, "The Pride of Race," after a
brief rest, during
which its plot is said to have
been overhauled,
is to be seen in New
York City week of
January 11. It was
given its pre-
mier in Buffalo, as
we have stated in
a previous letter, un-
der the title above,
but upon landing in
Baltimore, local sentiment sug-
gested that the element of race
be made less prominent, and it
was advertised as "What Became of
Deegan Folk." The press there
"gagged" not a little at the central
idea in the plot wherein a white wom-
an weds a man who has in his veins a
strain of colored blood, not knowing
him to be other than a pure Caucasian.
The tense situation comes when the
statism of race brings to the home a
child with distinctively Negroid char-
acteristics, and the woman is com-
pelled by conventions of society to re-
pudicate the husband, whose colored
blood has thus reappeared after a
suppression for two generations or
more. The arguments that lean
toward "equality of races," based on
the "eternal brotherhood of mankind,"
etc., proved a trifle too strong for au-
diences below the Mason and Dixon's
line, and the play was unable to se-
cure a hearing at the Washington
houses in the high-grade circuit to
which it belongs. As a scientific study
and a logical presentation of a great
sociological problem, the play had ele-
ments that reached the loftiest possi-
bilities in the drama of today. It
dealt deftly with a social question,
portraying prejudices without endors-
ing them and developing delicate situ-
ations without giving them approval.
As we see it, "The Pride of Race," in
its original form, is one of the great
human documents the stage has
seen. Just what changes will take
place when it is placed before a New
York audience will be seen later on.
To a man up a tree, the negroes who
can stand "Damaged Goods" with-
out scarcely a grimace, ought to have
nerve enough to sit out Robert Hil-
liard's classic discussion of a race
problem as old as the hills to people
who can see with their eyes, even if
handed out through a formula new to
the dramatic world.



Colored man kidnapped rich
hotel man's wife of San
Diego, Cal., captured at
salt lake confessed that
it was mutual.

The Associated Press. Tuesday
morning carried a report of a sup-
posed sensational kidnapping of a
white woman by a colored man, but
the truth of the would be sensation
is best told in the words of the man
and woman after their capture at
Salt Lake City. Said Mrs. Vola Hood
the woman in the case:

"The elopement was mutual. He
did not threaten to kill or harm me.
I wanted to go with him. If they
let him go to Chicago, I will go
back to San Diego willingly and face
the music. There is no truth in the
statement that he forced me to leave.
I planned it all and handled the
money."

She declared, according to the po-
lice, that she left her husband be-
cause she was in love with Dodds,
the colored man.

Dodds claimed he and Mrs. Hood
had been close friends a little over
nine months. He declared he was
strongly attracted to her and that
the attraction seemed to be mutual.
Their relations, he added, were not
suspected by Hood, and Dodds' pres-
ence near Mrs. Hood could be always
explained by his employment as por-
ter, houseman and chauffeur.

Dodds declared they had discusse
their future many times, and he had
declared to make her his wife, if
Mrs. Hood would leave her husband.
Several times, he said, he had tried to
leave Mrs. Hood, but she had threat-
ened suicide and each time he had
acquiesced to her wishes.

CLAIM E. INDIAN NOT WHITE

NATIVE OF INDIA MADE CITIZEN

—SOUTHERN NATURALIZATION

EXAMINER AT GALVESTON EX-

CEPTS AND U. S. SUPREME

COURT WILL BE ASKED TO DE-

FINE A "WHITE" AMERICAN.

Galveston, Tex., Dec. 7 1916.—
When full citizenship was granted to
Abdul Ganis Mondul, native of Cal-
cutta, by Judge Clay Stone yesterday,
exception to the ruling was entered
by M. H. Anthoni, United States
naturalization examiner. Mr. An-
thoni said the case would be appealed
to the United States Supreme Court
in order to get a final ruling on the
question of what persons are to be
classed as "white" in administering
naturalization laws.

NO NEGRO BLOOD IN JOUBERT FAMILY, COURT DECIDES

New Orleans, October 17.—Judge
Porter Parker, in civil district court
here today, dismissed the mandamus
suit recently filed by five members
of the municipal public belt (railroad,
by which they sought to compel the
registrar of voters to remove from the
white registration rolls the name of
Frank H. Joubert, secretary and gen-
eral manager of the belt line. The pe-
titioners charged Joubert was of colored
descent. In dismissing the suit Judge
Parker said Joubert had proved un-
doubtedly that there was no negro
blood in his family.

The dismissal of the suit followed
the testimony of several persons re-
garding the definition of the Spanish
word "mesteza," which was applied to
Joubert's great-grandmother in the
record of her marriage. That the word
signified the offspring of whites and In-
dians and was not applied to persons
of negro blood was testified to by Fran-
cisco S. Carbajal, Mexico's provisional
president for a time in 1914, and former-
ly justice of Mexico's supreme court;
the Rev. Father Michael Murphy, in-
structor of ethics and philosophy at
Loyola university, and Rafael Mallen,
instructor of Spanish at the Tulane col-
lege of Commerce and Business Admin-
istration.

Joubert's mother testified she was
born in Hamburg, Germany, and was
married in St. Augustine's church here
in 1880 to Charles Joubert. She de-
clared all her ancestors were Caucas-
ians. The rector and keeper of
the archives of St. Augustine's, tes-
tified a pencilled letter "c" which he
understood signified colored was writ-
ten beside the marriage record of Jou-
bert's parents and that the marriage
had been recorded in that part of the
book which contained records of negro
marriages. The keeper of the archives
of St. Louis cathedral testified that the
marriage record of Joubert's grandpar-
ents was contained in the book for ne-
groes. He said frequently in former
days births, marriages and deaths of
Indians also were entered in the book
for negroes.

Dr. W. T. O'Reilly, president of the
city board of health, testified that in
the old birth records an abbreviation,
"col," had been added after the names
of Blanc Francois Joubert, the defend-
ant's grandfather, and two other mem-
bers of his family. The abbreviation,
the witness said, was written in dif-
ferent ink from that used in the original
record.

INDIAN RULED "WHITE"

The Guardian 11-18-16

IN LOUISIANA—AT LEAST RAIL-

ROAD MANAGER CAN NOW

STAY ON THE REQUISITION

LIST ON WHITES—COURT

RULES MEXICAN WORD "MES-

TEZA" MEANS MIXTURE OF

SPANISH AND INDIAN, BUT

NOT AFRICAN.

New Orleans, Nov. 16, 1916.—Frank
H. Joubert, manager of the Belt Rail-
road, has won his fight to prove him-
self free from Negro Blood. Judge
Parker dismissed a suit to compel
the county registrar to remove Jau-
bert's name from the white registra-
tion rolls.

WHITE GIRL

CAN'T MARRY

Chicago Defender
4/29/16

Because Her Choice Is a Race
Man She Is Sent to Home of
Feeble Minded—Girl
Blames Mother.

Special to the Defender.

Milwaukee, Wis., April 28.—Dorothy Lawrence, a twenty-one-year-old white girl, has been sent to the home of the feeble-minded because she wanted to marry a race man and he had procured a marriage license. County Judge Sheridan on Thursday committed the girl to the Home for the Feeble-Minded at Chippewa Falls, although physicians declared that she was normal.

She was brought into court upon petition of three officials of the Big Sisters' association, who alleged she is of feeble intellect.

The girl said she was born at Sturgeon Bay and went to school when she was 7 years old. When she was 12 years old she left the school. She said at the county jail her mother never came to see her.

Blames Her Mother.

"She did not even recognize me this morning when I wanted to speak to her," she said. "If she wanted to be a mother to me she would have come to see me."

J. H. Thurman, a race attorney, appearing for the girl, said that, in his opinion, the methods employed by courts to determine the mental condition of supposed feeble-minded persons were not in strict accordance with the law which provided that all persons who had known the patients for years should be called in to testify. The attorney declared further that the Supreme court has ruled that the testimony of experts on insanity and feeble-mindedness should be considered in the same ratio with that given by persons or relatives with whom the person suspected of being weak mentally had lived for years.

Crucial Time for Girl.

"This is a crucial moment for any girl in a plight like this," said the attorney. "There is only one thing that can exceed the terror of being committed to a home for feeble-minded, and that is to be buried alive."

"I believe that the law in many respects is unconstitutional that provides for examinations in cases similar to this. The courts should use every precaution that persons fairly strong mentally but supposed to be irrational, may not be thrust into a living tomb."

DISLIKES HAITIAN "HUBBY"

Mineola, N. Y., Dec. 1.—Joseph Almonso Bonnet, an exporter of Haiti, married Mrs. Emma Bonnet, formerly 130 W. 47th street, New York City, 1915, but now she wants a divorce. She appeared before the supreme court the other day to ask that her marriage be annulled, testifying that he was not a white man but a Haitian. Judge Van Sicien reserved his decision.

BLACK AND WHITE

TWINS ADOPTED

The Chicago Defender
9/30/16

Locates Children
and Finds Out Who Father
and Mother Were

CHICAGO DEFENDER NEWS SERVICE

Denver, Colo., Sept. 29.—Notwithstanding the fact that several Race papers tried to have the public believe that there were no such twins, the Chicago Defender has had a representative looking up the father of these youngsters.

A search of the county hospital records shows that the twins were not born there. A search of the St. Joseph hospital revealed the fact that they were born there, but that the records were not made out properly.

On complaint of Miss Zelda Sherman (white), who has charge of the city birth records, the record was straightened out. The mother's name was given as Aileen Howe. The father, now dead, Jack Gwilliam, an undertaker by trade. The mother is white, but deserted the children.

The black baby registered at the city hall as Robert Gwilliam, is adopted by Dr. Justina Ford, 2334 Arapahoe street, while the white one, named Elizabeth Gwilliam, has been adopted by Mrs. Carrie Washington, 2140 Humboldt street.

ATTACKS VALIDITY OF HITCHENS' MARRIAGE

BALTIMORE, Md.—A third chapter was written Saturday in the contest over the \$100,000 estate of the late James L. Hitchens, when his white adopted son attacked, through Attorney Warner T. McGuinn, the validity of Hitchens' marriage to his white widow. The marriage took place at Harrisburg, Pa., last October, and is alleged to be void because Maryland laws do not permit such.

An interesting question is involved, as it may bring the question of the intermarriage of the races to an issue.

Attorneys Peter J. Campbell, German H. Hunt and Warner T. McGuinn, the latter colored, who have been named as administrators of the estate, were named as receivers, and bonded for \$10,000. The receivership is to cover several valuable properties owned by the testator.

Young Hitchens is the principal legatee. The widow of the testator, who was only left a small share, at first filed a notice of contest for her dower rights, but later withdrew same.

Hitchens left his three brothers—Ernest, John and Stephen Hitchens, the latter of New York City—\$600 between them. They have contested the will through Attorneys Hawkins and McMechen.

Nashville, Tenn.

Miscegenation.

A subject not discussed as much now as it used to be hereaway—probably because we have not been so foolishly antagonized in our position by the north as formerly—is thus referred to by the Richmond Virginian in an editorial headed "Another Reason for Proper Birth Reports:"

The Virginian is entirely in sympathy with the determination of the state department of vital statistics to enforce the laws requiring reports from physicians and midwives of all births. Such information becomes of increasing value as the statistics become more complete. A new reason adding greater value and importance to the reports is given by W. H. Heizer, state register of vital statistics of Kentucky. Mr. Heizer declares that laxness in the registration of negro births makes it probable that "our grandchildren and great-grandchildren will be marrying persons having negro blood in their veins." Mr. Heizer declares that in his own state there is a real menace, there being many quadroons and octoroons both in Kentucky and elsewhere who cannot be distinguished from white persons. We are satisfied that there have been many such marriages in the north of persons of negro blood and unknown family history marrying into white families. The Virginia law, if obeyed as it should be and must be, will make such occurrences well-nigh impossible.

Southern people, regardless of political differences, will endorse the Virginian's contention as to keeping the statistics straight. Charity covers a multitude of sins, it is said; and that of our Virginia contemporary seems to cover the northern states when it says that marriages have occurred there of negro blood and "unknown family history." Usually, we believe, when miscegenation has taken place north it was with full information. It is lawful in about all the northern states, whereas, it has always been condemned in the south. In the north amalgamation was the hobby of a notorious minister, who thought the infusion of the "rich" blood of the African would be advantageous to the white race. Reading the novel, "What Answer?" published and reviled in 1868, it will be seen that feminine publicists were troubled with the monstrous obsession.

In northern cities negroes married to whites is no uncommon sight. The fidelity of the south to race instinct will be a matter for the general gratitude of Americans one of these days.

Hold Negro on Charge of Killing White Wife

(Associated Press.)
COLUMBUS, O., Nov. 13.—Police today were holding Luther Kincaid, 31, a negro, for the alleged murder of his white wife, Emma Kincaid, who was found beaten to death in their home here yesterday. George Hardin, a brother of the dead woman, is said to be president of a bank at Delray, Dade County, Florida.

PASTOR POSING AS NEGRO SEIZED HERE WITH A GIRL

Martyn, Whose Father Was Noted White Clergyman, and
Whose Mother Was Spanish, a Prisoner Under White
Slave Law—Mulatto Companion Freed.

The Rev. Ferrer F. Martyn, graduate of the Union Theological Seminary, One Hundred and Twentieth Street and Broadway, and the son of the Rev. W. Carlos Martyn, lecturer, preacher and author, was arrested under the Mann White Slave Law last night as he was entering a moving picture theatre at One Hundred and Twenty-fifth Street and Lenox Avenue.

With him was Vera Davis, a comely young mulatto with whom he fled from St. Louis in November of last year. Despite his parentage Martyn has for years preferred to be known as a negro and was acting as pastor of the First Negro Baptist Church in the Missouri city until the time of his elopement.

Martyn was taken in custody by Detectives Boyle and McGee of the Fourth Branch Bureau, to whom he readily admitted his identity. He was sent to Police Headquarters with the young woman. There in describing himself he said he was "colored." The girl, who was booked as Vera Houston, said she had been living with Martyn as his wife. She admitted he had caused her presence in New York, but added that he had not come here with her.

Took Different Routes.

"I was a member of his church," she explained, "and when we decided to run away together Ferrer thought it best that we go separately. I went first, going to Chicago, where I remained for nine days. Then he sent me money and I came on to New York, where he joined me five days later. We have been together ever since at No. 227 West One Hundred and Thirty-second Street."

Martyn's father was once pastor of the Pilgrim Congregational Church of St. Louis, one of the leading white congregations of the city. The old Pilgrim Church edifice there is now occupied by a negro Baptist congregation, and Ferrer Martyn, proclaiming himself a negro, has often spoken from the pulpit where his father spoke as a white man.

The Rev. Dr. Carlos Martyn became widely known as a preacher

and author and his book, "Wendell Phillips, the Agitator," is a highly rated biography of that noted Abolitionist. He is now pastor of a church in Connecticut. His wife, who died a few years ago, was the daughter of Don Firmin Ferrer, once a prominent resident of the Central American Republic of Nicaragua. The Ferrer family was of Spanish extraction.

In Columbia as White.

Ferrer Martyn inherited his father's ability as a speaker. He went through Columbia University as a white man, and then took his course in theology. His first wife was a daughter of Charles H. Jones, a former newspaper publisher in St. Louis and New York. His second wife, whom he married in Brooklyn, also was white. He appeared in St. Louis in 1914 with a young woman unmistakably a negro, and admitted they were not married.

In 1912 he was pastor of the Baptist Church at Elmhurst, L. I. His engagement to Miss Grace Taylor, a member of the congregation, was announced, and a strange young woman appeared and Martyn disappeared. It was then learned that previously he had suddenly resigned a pastorate in Ridgewood, N. J.

The next heard of Martyn was when he began to pose as a negro in St. Louis. He told the police last night that his father was pure white, but his mother was "half and half."

Martyn will be turned over to the Federal authorities to-day. The girl was not arrested nor detained at Headquarters.

COLORED MAN LEAVES

WHITE BOY \$100,000

Philadelphia, Pa., Sept. 28.—The adopted white son of James L. Hitchens, colored, to whom an estate of about \$100,000 is left, is a football and basketball player. He was a student of the Maryland Agricultural College for a year and of the Baltimore City College for three years. The youth's adopted name is James L. Hitchens, Jr., but his real name is James L. Lindemann. His mother died when he was 4 years old. His father was an actor. Young Hitchens, now 21 years old, is married.

MAY 9 1914

BEGINNINGS OF A NEGRO DRAMA

SUCH SERVICE as the Irish Theater movement effected in discovering John Synge is seen to be paralleled by the Stage Society of New York in producing Ridgeley Torrence. Synge's plays are, *sui generis*, Irish, and Torrence has given us a play that is declared no less genuinely negro. As the judges of the play called "Granny Maumee" are, so far as seen, all of the white race, it is too early to conclude whether, like Synge, Torrence has penetrated the real psychology of a race, but no one doubts the new play's artistic plausibility as well as stage effectiveness.

In the New York Press, Mr. Carl Van Vechten tells us:

"Mr. Torrence, it seems, read somewhere and remembered vaguely that a theater for negroes had been built in which negro plays would be presented. Having in mind a negro theme, it occurred to him that he would write a play for this theater. When the piece was completed, however, he found that the Jefferson Theater devoted itself to the productions of musical comedy and moving pictures, and that there was no resident company to present negro drama, for the simple reason that, as yet, there was no negro drama."

The Stage Society came to his rescue and gave his piece such publicity as two performances can effect. Mr. Ruhl, in the New York Tribune, traces its story:

"The scene of this unusual piece is a negro hut in our own South—possibly in that Southern Ohio borderland from which the author came. The characters are three negro women—Granny Maumee, an old slave negress, and her two daughters, Pearl and Sapphie. Sapphie has been living in a near-by city, and as the play opens she is just about to return home with her baby.

"To the old black mother, a stern, almost Biblical figure, with her pride in her black blood and in the fact that the women of her line have kept that black blood pure, the arrival of this, the only man-child she can claim, is at once a triumph and a sort of high revenge.

"Her only son, Sammy, had been burned at the stake by white men for a murder a white man committed, and the mother, rushing in to try to save him, had had her sight burned out by the fire. The hatred and resolve nourished all these blind years—she has even kept some of the charred sticks from the fire—mount and flow out to Sapphie's son. The one bed is made ready for him, with the best white sheets. Sapphie's husband may sleep in the wood-house, the women will shift for themselves—none but the black man-child—'pure b'rack—royal b'rack!'—shall sleep there.

"As a matter of fact, the child's father is white—a son of the man who set the fire around Granny Maumee's Sammy. In the suspense which accompanies the gradual revelation of this truth, as in his imaginative insight and economy of words, Mr. Torrence shows himself the dramatist no less than poet. The whole story of Sapphie's fall is compressed in her childlike monotone, repeated from time to time, 'He jes' would have his way!'

"A similar dramatic force and poetic expression is shown in the curious and barbaric incantation scene that follows, during which the old woman's sight returns, altho there were moments in this scene which did not seem as clear as might be. With old age and brooding the old woman has turned more and more to African superstition, and in the stress of her revulsion at finding her grandchild partly white she reverts completely. Kin-

dling a fire, she makes an image out of candle grease and the money the white man gave Sapphie and holds the image in the flame. She intends to 'conjure' the white man who is at the threshold, and while he is in that condition chain him to a stake and burn him as his father burned her son.

"As she looks into the flame, however, the image of Sammy returns and seems to tell her to remember her Christian teaching and to forgive the man who has wronged them. No doubt this is perfectly plausible, but as played the old woman's sudden cry suggested to one slow-thinking spectator at least that she had made some mistake in her 'conjuring' and was burning the image of the wrong person. The unfamiliarity of the stage 'business' makes such errors likely, and the prevention of any such haziness is doubtless a mere matter of stage management. In the end, at any rate, Granny Maumee lets the white man go his way, brings her daughters out of the spell into which he has thrown them, and then falls dead at their feet."

Mr. Van Vechten, who is responsible for the comparison of this new American work with the kind of thing Synge has done, declares it "the most important contribution which has yet been made to the American stage." He writes:

"'Granny Maumee' is fresh and novel. It breaks new paths, and breaks them beautifully—the dialog of the play is one of its freshest features. Mr. Torrence has taken the negro—just as Synge took the Irish peasant—to write about seriously and poetically and tragically, and he has written a great play. Like most great plays, it transcends its medium. Soon one forgets that negroes are speaking, and one becomes imbued with the universal philosophy and spirit of the piece, and the tremendous force with which the idea that mind and soul are stronger than matter is presented.

"Gertrude Stein, in one of the stories in 'Three Lives,' has devoted herself entirely to negroes, and in that story, too, after a time, the feeling that the story is about negroes disappears, and the idea remains floating in the air, disembodied from its medium.

"Will 'Granny Maumee' prove a flash in the pan? Will it be possible for Mr. Torrence or any one else to follow on with this idea, using the negro or the Indian or something which really belongs to us?—for the American negro is not the African negro. Synge had the Irish Theater to produce his works. There is, as yet, no negro theater. I believe that several of the negro writers are writing plays for the time when there will be one. There is, of course, the Stage Society, but that organization has concluded its operations for this season and may not be inclined to favor similar projects next.

"At any rate, the seeds are sown and something may come out of it. Those who had the rare good fortune to see the performances of this play will probably be glad to remember it some day. It is as important an event in our theater as the production of the first play of Synge was to the Irish movement. 'Granny Maumee' is not an imitation of a French play or an English play or a German play. It is an American tragedy which sprang from the soil."

Judge Charles E. Gathreaux of New Orleans, a rich and influential white man, left his entire estate to his Negro nurse. The estate is valued at \$375,000.

Col. A. H. Jennings of Shelby County, Tennessee, willed his entire estate of \$80,000 to a colored woman, Mrs. Bettie Hicks, and her seven children, of whom he acknowledged himself to be the father.

Amalgamation - 1916

WHITE MAN WOMAN · MULATTO

America

Boston Mass.

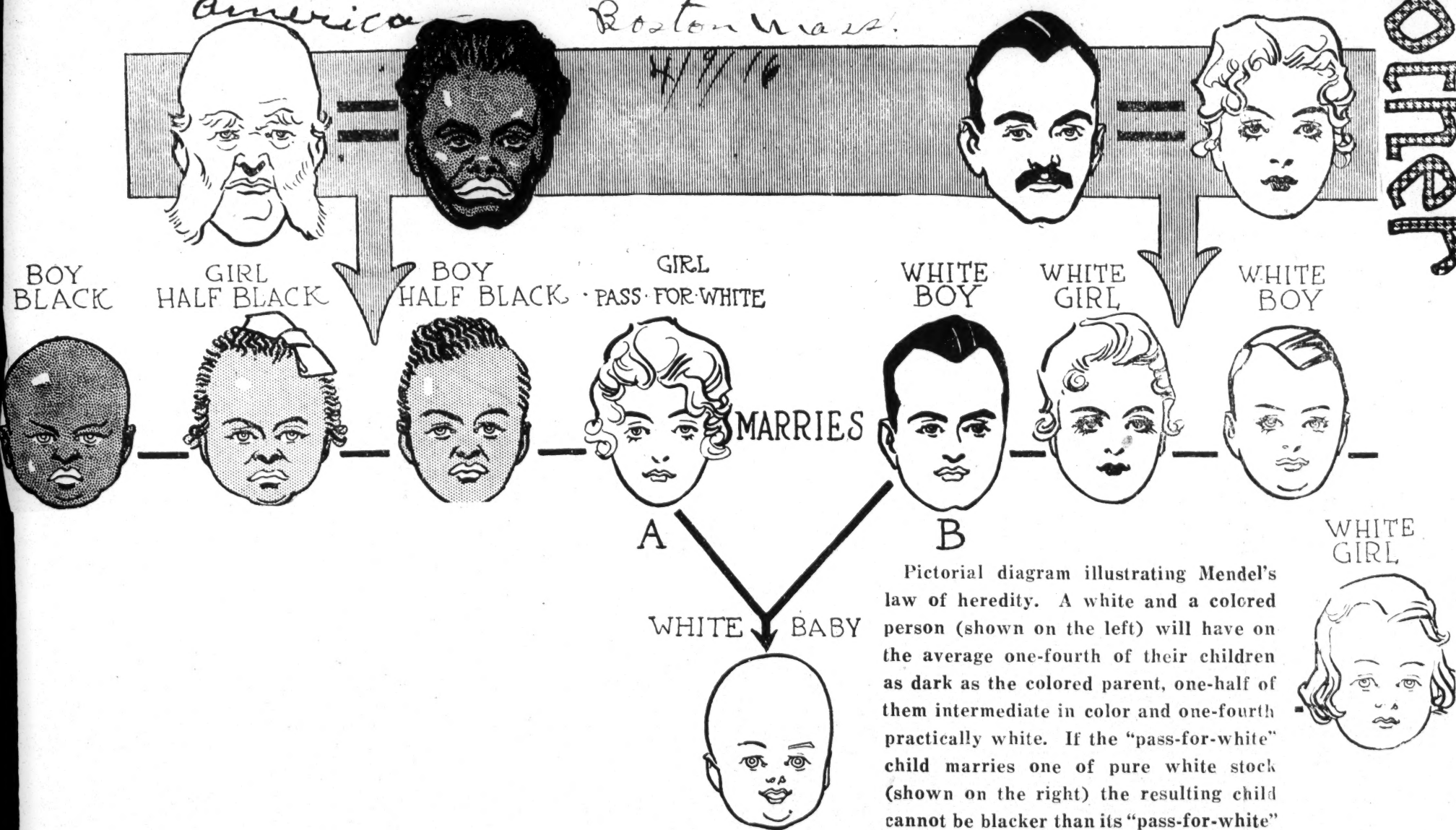
WHITE MAN

WHITE WOMAN

Mother

than the sum of its father and

Why Baby Cannot be Darker



Pictorial diagram illustrating Mendel's law of heredity. A white and a colored person (shown on the left) will have on the average one-fourth of their children as dark as the colored parent, one-half of them intermediate in color and one-fourth practically white. If the "pass-for-white" child marries one of pure white stock (shown on the right) the resulting child cannot be blacker than its "pass-for-white" parent.

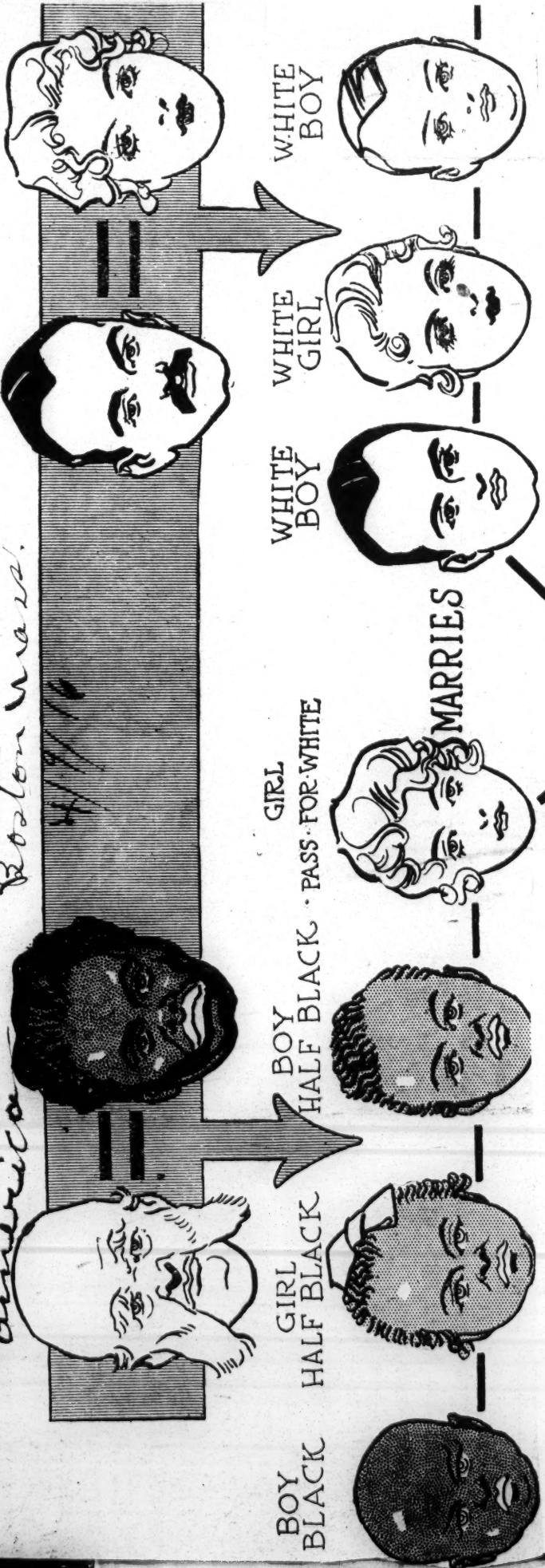
Amalgamation - 1916

WHITE MAN WOMAN · MULATTO

America Boston ward.

WHITE MAN WHITE WOMAN

Mother

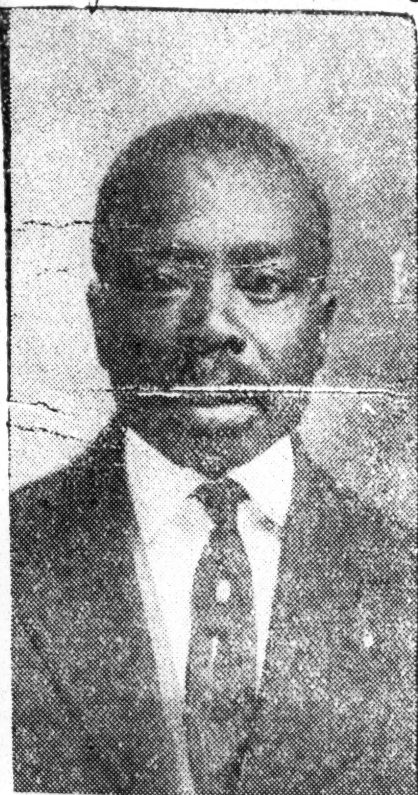


Pictorial diagram illustrating Mendel's law of heredity. A white and a colored person (shown on the left) will have on the average one-fourth of their children as dark as the colored parent, one-half of them intermediate in color and one-fourth practically white. If the "pass-for-white" child marries one of pure white stock (shown on the right) the resulting child cannot be blacker than its "pass-for-white" parent.

BANKS

Banks - 1916

Officers Mutual Savings Bank of Portsmouth
The Journal Guide 3/4, 1916.



J. FRANK PROCTOR, President



GEORGE W. BRANDON, Vice President



J. S. JONES, Cashier



R. J. KYLES, Director

Banks-1916

STATEMENT OF THE CONDITION OF THE PEOPLE'S SAVINGS BANK & TRUST CO., LOCATED AT NASHVILLE, TENNESSEE, AT THE CLOSE OF BUSINESS OCTOBER 11, 1916.

RESOURCES.	
Loans and Discounts	\$34,937.31
Overdrafts	55.66
Banking House	3,632.49
Furniture and Fixtures	2,953.15
Other Real Estate	4,875.06
Actual Cash on Hand	\$ 1,466.48
Due from Banks and Bankers (on Demand)	16,781.59
Exchanges for Clearing House	18,248.07
Total	\$64,701.74

LIABILITIES.	
Capital Stock Paid in	\$10,158.66
Surplus Fund	1,378.05
Undivided Profits less Expenses and taxes paid	469.28—\$12,005.99
Individual Deposits subject to check	\$38,207.93
Cashier's Checks	40.62
Certified Checks	80.65
Unpaid Dividends	42.92
Total Demand Deposits	\$38,372.12
Savings Deposits	9,671.36
Time Certificates of Deposit	3,998.03
Total Deposits	\$52,041.51

Reserve for Taxes	5.80
Other Liabilities—Trust Funds	648.64
Total	\$64,701.74

State of Tennessee, County of Davidson.
I, W. D. Hawkins, Cashier of the above-named bank, do solemnly swear that the above statement is true, and gives the actual condition of said bank as shown by the books on file in said bank.

W. D. HAWKINS, Cashier.
Subscribed and sworn to before me this 21st day of October, 1916.
(Seal) T. CLAY MOORE,
Notary Public

Correct—Attest:
JAMES BUMPASS, Director.
S. P. HARRIS, Director.
W. T. HIGHTOWER, Director.

Statement of the Conditions of the One Cent Savings Bank

RESOURCES.		LIABILITIES.	
Located at Nashville, Tenn. at the Close of Business, October 11, 1916.		Capital stock paid in	\$14,860 00
Loans and discounts	\$34,109 64	Undivided profits less expenses and taxes paid	3,138 66—17,998 66
Overdrafts	31 03	Individual deposits subject to check	\$35,888 82
Furniture and Fixtures	1,578 33	Cashier's checks	6 00
Other real estate	12,450 00	Certified checks	85 51
Actual cash on hand	876 13	Unpaid dividends	206 31
Due from banks and bankers (on demand)	8,390 57	Total demand deposits	\$36,186 64
Exchanges for Clearing House	229 55—9,496 25	Time certificates of deposit	1,300 00
Total	\$57,665 30	Total deposits	\$37,486 64

Notes and Bills
Payable \$ 2,000 00
Unearned interest 180 00

Total \$57,665 30
State of Tennessee
County of Davidson
I, C. N. Langston, Assistant Cashier of the above-named bank do solemnly swear that the above statement is true, and gives the actual condition of said bank as shown by the books on file in said bank.

C. N. LANGSTON, Asst. Cashier.
Subscribed and sworn to before me, this 19th day of October 1916.
J. W. GRANT, Notary Public.
[SEAL] Correct Attest:
Henry A. Boyd, Director.
J. A. Napier, Director.
Preston Taylor, Director.

The banks are respectfully notified that by law their published reports must be copies of originals; and they must therefore state SEPARATELY the amount of deposits subject to check, of demand deposits, and time certificates of deposit; certified checks and cashier's checks outstanding, and of actual cash and checks and cash items, etc., etc.

RACE LEADERS TO HELP NEGRO BANK

WILL RECEIVE SUPPORT OF MINISTERS IN ITS REORGANIZATION. BIG MEETING HELD AND MINISTERS PLEDGE FOR STOCK

The voice of the people
DR J. A. BRAY MAKES CALL

1/22/16
On All Ministers to Rally to the Support of the Bank. Meeting is Enthusiastic. Well Attended.

If there has been any doubt regarding the favorable attitude of the leaders of the Negro race in the Birmingham district towards the Alabama Penny Prudential Savings Bank, now suspended, that doubt is dispelled through a meeting of the Negro Ministers held Wednesday afternoon at the African Methodist Episcopal Zion church in which enthusiastic and favorable discussions were had, regarding the reorganization of that bank or the organization of a Negro bank. There were about seventy-five or more of the

most representative Negro ministers of the cities of Birmingham and Bessemer, who had been called together by Dr. J. A. Bray, president of the Inter-Denominational Ministerial Alliance of the city. Dr. R. M. Davis, pastor of the St. Paul M. E. Church, was made secretary in the absence of Rev. T. J. Moppins, pastor of the A. M. E. Zion Church, who is the regular secretary.

Devotional exercises were conducted by Rev. F. R. Kennedy, a prominent representative of the Baptist Church, who made interesting remarks in the opening. Dr. Bray gave the key note of the meeting in his introductory remarks in which he emphasized the responsibility of the Negro ministry for the guidance of the race, in economic as well as religious and moral affairs. Among other things he said, "If a bank or any other institution is to succeed among Negroes, the Negro ministry will have to throw the weight of their influence behind it. The responsibility for the proper guidance of the race, they cannot shirk. The influence of the ministry in promoting and maintaining any institution is an invaluable asset."

The discussion which followed was confined to two topics: First—Do the Negroes of Birmingham Really Need a Bank? Second—What Should be the Position of the Negro Ministry, Maintained, Both for Themselves and for Their People Toward Such an Institution? After extended discussions the conclusion was reached that unquestionably, the welfare of the Negro indicates that a Negro bank is indispensable; also that conditions demand that Negro ministers shall place themselves squarely and firmly behind the reorganization or organization of a Negro bank, contributing in the way of purchasing stock themselves, and urging upon their people, the necessity of purchasing stock and otherwise giving their support to such a financial institution.

Appropriate resolutions were adopted to be sent to the stock holders' meeting that will be held Friday night January 21st. These resolutions guarantee to stockholders and directors, the earnest support of the ministers throughout the district. The Inter-Denominational Ministerial Alliance of Bessemer was represented by some of the leading ministers of that city, who also brought strong resolutions, guaranteeing their support and cooperation in re-establishing a negro

bank in the city of Birmingham.

Among those taking active part in the discussions, were Rev. G. W. Mitchell, pastor Payne Chapel A. M. E. Church; Rev. L. B. Ellerson, pastor Miller Memorial Presbyterian Church; Rev. J. H. Eason, President Alabama Baptist State Convention; Rev. Wm. Craig, pastor Avondale A. M. E. Church; Rev. F. G. Ragland, pastor First Congregational Church; Rev. J. C. Thompson, of the A. M. E. Zion Church; Rev. W. J. Turner, pastor St. Paul C. M. E. Church; Bessemer; Rev. W. F. Frazier, Rev. G. R. Pope, representatives of the Bessemer Inter Denominational Ministerial Alliance.

Some other prominent representatives were Dr. W. B. Johnson, presiding elder A. M. E. Church; D. P. Moore, Presiding Elder; Rev. L. S. Steinback, State Missionary of the Missionary Baptist; Reverends Newell, Matherson, S. S. Sherron, Pratt City; B. J. Brown of Ensley; Reverends Pharr and Boyd; T. J. Moppins, Wm. Craine, Presiding Elder, Colored Methodist Episcopal Church; Editor J. Francis Robinson of the Baptist Leader and others, including a number of representative laymen who visited the meeting. The next meeting is to be held Wednesday, January the 26th, at twelve o'clock at the A. M. E. Zion Church, to consider the situation after the meeting of the stock holders on Friday night.

NEGRO BANKS AID XMAS BUYERS

NEARLY 2,400 PERSONS IN CHRISTMAS CLUBS

\$20,117 Paid Out
Savannah Tribune
Banks Besieged During Past Three Days by Members of Clubs

12-16-16
With nearly 2,400 persons, to be exact 2,360, presenting their checks for Christmas money at the windows of the three Negro banks of the city, during the past three days, unusually animated scenes have been presented on West Broad street where these banks are situated. Newsboys on their way to work have besieged the tellers with the pretty little Christmas checks issued by the banks and received the reward of saving a little each week for the past twelve months. Mothers with babies clinging to their arm also presented themselves at the banks to draw from their accumulations of the

past fifty weeks and fathers, smiling all over themselves, impregnated with the thought of being well fortified for the expensive, though happy gift season were there to draw their amounts which they had placed there during the year.

In all there have been \$20,117 issued to the Christmas club members this year by the Negro banks of the city. Of this amount the Wage Earners Savings Bank gave out \$14,000 the Savannah Savings and Real Estate Corporation, \$5,014 and the Mechanics Savings Bank \$1,000. Persons to the number of 1,330 took out memberships in the Christmas clubs of the Wage Earners Savings Bank while 900 members were enrolled in the clubs of the Savannah Savings and Real Estate Corporation, and 133 took part in the clubs of the Mechanics bank.

The clubs ranged from 5 cents to one dollar per week. In one of the banks the largest number of members was enrolled in the clubs of the smallest denomination while in another the largest number of depositors was found in the 25 cents class. These three banks have all decided to again conduct this novel scheme of teaching the people to save and are already advertising their clubs for next year. The memberships in the clubs this year far surpass those of last year with indications pointing to 1917 as being the largest year yet for the Christmas saving idea.

Aside from the \$20,000 paid out by the Negro banks, a fair proportion of the Christmas money paid out by the white banks of the city went to Negro depositors.

Information as to the method of conducting the Christmas clubs may be had at any one of the three Negro banks whose 1917 clubs begin Christmas week.

The amounts paid out by these banks is shown by the following:

Wage Earners.....\$14,000
Savannah Savings and Real Estate Corporation..... 5,017
Mechanics Savings Bank..... 1,000

Total.....\$20,017
XMAS FUND TOTALS \$640,000.

Richmond Planet
(Times-Dispatch, Dec. 12, 1916.)

Representing the savings of approximately 75,000 people of Richmond during the year, checks aggregating \$640,000 will be mailed out tonight by ten financial institutions of this city. This sum strongly reflecting the prosperity of Richmond, compares with \$433,500 paid out a year ago under the same plan, and represents in the main the savings in small weekly amounts of the workingman and woman.

Bankers said yesterday afternoon that the showing made by the Christmas Savings Clubs this year was unusually gratifying, since many of the

banks showed heavy gains over last year in both the number of accounts in the clubs and in the amounts received. The Christmas clubs have now been in operation four years, having been inaugurated by one of the largest banks of the city, which has more than held its own against great competition.

It is estimated that practically the entire amount—\$640,000—will be spent during the next ten days for Christmas shopping, indicating that the retail district will become even more congested than usual at this season of the year. While the retail merchants will probably receive the greatest benefit from the savings, the turning loose of this large sum will be felt in practically every line of business.

SOME WILL DEPOSIT CHECKS IN SAVINGS ACCOUNT.

Some members of the clubs will replace their checks in the banks as a nest egg for the opening of savings accounts, it was stated in banking circles, but the bulk of the disbursement will be spent during the Christmas season. Another surprising fact found is the large number of boys and girls that have registered in the savings clubs, paying in only a few cents every week. That the unique banking plan is exceedingly popular is shown by the increased membership from year to year.

Outstanding among the bank announcements yesterday was the heavy increase shown by the Mechanics Savings Bank, a colored institution. This bank increased its accounts this year to 7,200, paying out a total of \$60,000 among the colored population of the city, as compared with \$23,000 a year ago. The St. Luke Penny Savings Bank, another colored institution, operating a savings club, had 750 members, making a disbursement of \$9,000.

The West End Bank increased its accounts during the year from 800 to 1,626, representing savings of \$37,000. Two years ago this bank had only 400 accounts in its club. The Merchants' National Bank opened a Christmas club last year for the convenience of its clients, but did not devote any great efforts to secure a large membership. Consequently the accounts totaled only 244, and aggregated only \$6,000.

Checks will be mailed out by the banks tonight as follows:

American National, 6,000 accounts, \$175,000.
Broadway National, 1,000 accounts, \$16,000.
Church Hill, 5,000 accounts, \$71,000.
Manchester National, 3,400 accounts, \$50,000.
Mechanics' Savings, 7,200 accounts, \$60,000.
Merchants' National, 244 accounts,

Richmond Bank and Trust Company, 10,000 accounts, \$206,000.
South Richmond, 775 accounts, \$10,000.
St. Luke Penny Savings, 750 accounts, \$9,000.
West End Bank, 1,626 accounts, \$37,000.

BANKS WRITES OF THE MOUND BAYOU BANK

Mound Bayou, Miss.—The following letter has been addressed by Charles Banks of this city to a stockholder in the old Mound Bayou bank, which is still in the hands of the receiver. In this letter Mr. Banks sets forth the bright possibilities of success for the new bank, and at the same time he shows that there is every possibility that with the exercise of patience and indulgence the stockholders and depositors in the old bank will receive all their money. The letter is as follows:

Miss Georgiana Whyte,
3564 Prairie Ave.,
Chicago, Ill.

Dear Miss Whyte:

With reference to the new bank, I am glad to state that we have succeeded in reorganizing and opened up in October under the new Banking Law for Mississippi with the deposits guaranteed by the state. In other words, we are on the same footing and relatively as strong as any other bank in the State. We had to go through quite a deal; it was a trying time for me, in that I felt that I owed it to the town, community and the Negroes of the country generally to rehabilitate it if I could. This has been done in every sense of the word. It required quite a sacrifice, as, out of the \$12,000 necessary to reopen it, I provided \$11,000, and, at the same time, I am not at present an official of the bank and do not care to be. As usual, Mr. Montgomery did his full part, and without his co-operation I hardly feel that the work would have been so well done.

I recall that you had stock in the old bank. It is still in the hands of the receivers appointed by the State who have not yet made their report, but if we are given time, and our friends exercise patience and indulgence, the chances are that no one who has ever placed money in Mound Bayou will, in the long run, lose, for it has never been the intention or motive on the part of those who have stood back of this proposition to, in any way, abuse the public. Of course, we have suffered more or less by reason of false representation on the part of agents and promoters representing Mound Bayou and who promised the public more than they could carry out, or more than they were authorized to do. As for me, I shall never feel that my obligations are fully discharged to the race and to the public generally until every promise, expressed or implied, touching any enterprise here is fully redeemed, and to this cause I am bending my best energy and thought. I am glad to state that up to the present we have sufficiently reconstructed and rehabilitated affairs here to the extent that there

is new zeal and hope in the breast of all of its citizenry, and instead of being downcast as was the condition at the time the war broke and depression was on them, they are today more hopeful and determined to make good than ever before.

With best wishes and high regards, I am,
Yours truly,

(Signed) CHAS. BANKS.

STATEMENT OF THE FINANCIAL CONDITION OF BROWN SAVINGS AND BANKING COMPANY, INC.

Located at Norfolk in the county of Norfolk, State of Virginia, at the close of business March 7th, 1916 made to the State Corporation Commission.

RESOURCES	
Loans and discounts.....	\$53,063.20
Overdrafts, unsecured.....	109.84
Other real estate owned.....	7,500.00
Furniture and fixtures.....	1,976.32
Exchanges and checks for next day's clearings.....	582.42
Due from National Banks.....	9,013.62
Due from State Banks, Private Bankers, and Trust Companies.....	2,287.17
Paper currency.....	695.00
Fractional paper currency, nickels and cents.....	42.40
Gold coin.....	295.00
Silver coin.....	205.60
Total.....	\$75,770.57

3/18/16.

LIABILITIES	
Capital stock paid in.....	\$10,000.00
Surplus fund.....	2,500.00
Undivided profits, less amount paid for interest, expenses and taxes.....	556.86
Individual deposits, including savings deposits.....	57,732.77
Certified checks.....	128.00
Cashier's checks outstanding.....	1,623.37
Due to State Banks, Private Bankers and Trust Companies.....	29.51
Bills payable, including certificates of deposit representing money borrowed.....	3,600.00
Reserved for accrued interest on deposits.....	180.00
Reserved for accrued taxes.....	20.00
Total.....	\$75,770.57

I, WM. M. RICH, do solemnly swear that the above is a true statement of the financial condition of Brown Savings and Banking Company, Incorporated located at Norfolk, in the County of Norfolk, State of Virginia, at the close of business on the 7th day of March 1916, to the best of my knowledge and belief

WM. M. RICH, Cashier
Correct Attest:
J. A. HANDY
A. J. STRONG
J. C. BROOKS
Directors

State of Virginia, City of Norfolk.
Sworn to and subscribed before me by Wm. M. Rich this 16th day of March 1916.

J. T. TANNER, Notary Public. My commission expires January 25, 1919.

Negro Realty Co.

Makes Good

Savannah Tribune
COMMONWEALTH L. & R. COMPANY HOLDS MEETING

Reports of Secretary and Treasurer Show Assets of \$11,000.00

The annual meeting of the stockholders of the Commonwealth Loan and Realty Company was held on Monday night of this week. Seventy-five per cent of the stockholders were present. The reports of the secretary and treasurer have been the cause of much favorable comment. The public in general may be a little surprised at the showing made when it is considered that the men who organized the company are only known along the ordinary walks of life. The report shows \$18 as a starting point two years ago and \$11,000 assets at this report. This will prove that any set of men with ordinary intelligence who are willing to act honestly and stick close to business rules can do much along business lines. The real estate business in its corporative form is a new venture for our people and the report of the Commonwealth shows a part of the possibilities.

The officers of this company deserve much comment for the business like manner in which they handle the affairs of the company, especially Mr. H. T. Singleton, the secretary, who has conducted the affairs of the company from its organization up to the present time.

AFFAIRS OF BANK

Chicago LOOK BETTER

Birmingham, Ala., Feb. 11.—Alex E. Walker, state superintendent of banks, who is now in the city, expresses himself very encouragingly about the affairs of the Alabama Penny-Prudential Savings Bank, the institution which closed its doors not long ago. With the co-operation of a number of the leading race men of the city Mr. Walker has gone to work seeking purchasers for the various assets of the bank, and it is thought that much of the property and many of the assets of the bank will bring higher prices than were first anticipated. Some of the paper which could not be realized on for a long time has even been taken off the hands of the institution by leading men of the race in this city.

COLORED PEOPLE OF PORTSMOUTH RALLYING TO THEIR BANK

The Journal & Guide 3/4/16.
Its First Month of Business Exceeded
Expectations. Meeting A

Long Felt Want

NO NEED TO LOSE YOUR PROPERTY.

MUTUAL SAVINGS BANK HAS AN
AUSPICIOUS BEGINNING. BRIEF
STORY OF ITS ORGANIZATION
AND THE MEN WHO ARE BE-
HIND IT.

The saying that colored people will not support race enterprises is being disproved by the support that is being given to the MUTUAL SAVINGS BANK which opened its doors on Tuesday, January 11, 1916. Men and women of the race in all stations are evidencing much interest in their institution and are working together for its success. Its resources for the first month of its existence amounts to nearly \$20,000.

ITS WORTH TO THE RACE.

The colored people of Portsmouth, unfortunately, have been in the power of the money lenders, there being very few, if any institutions in the city offering them assistance at reasonable rates. Thus, they had to recourse to those whose deeds have earned for them the well deserved title "Loan Sharks." Instance after instance has occurred where Negroes being compelled to borrow have had to pay anywhere from 20 per cent. to 120 per cent. for the use of the loan, and there paying double the amount borrowed, were still indebted to the money lenders for the principal. The MUTUAL SAVINGS BANK has accommodated and is accommodating a large number of such people, and many who are now paying exorbitant rates to money lenders are getting money from the bank and freeing themselves from such burdens. To those who are in need of money, before making efforts to obtain same, the officials of the bank invite you to come and see them.

Occasions have arisen very frequently in the City of Portsmouth where, because of inability to get assistance, colored people have lost their property, the new owners obtaining it for oftentimes less than one-half of the real value of the property. The MUTUAL SAVINGS BANK is desirous that all persons whose property is in danger of being sold, to at least consult the officials of the bank, and it may be possible that some arrangements might be made whereby it can be saved. It is the intention of the officials of the bank, wherever possible, to see that the colored people do not lose their property, and if it must be sold to see that it brings a fair price in order that they might not lose all.

A BID FOR BUSINESS.

The officials of the bank are very desirous of becoming acquainted with all the citizens of Portsmouth, and invite you to open an account regardless of the time it is to remain on deposit. In short, they invite you to do your business through them and let them assist you in keeping a record. Deposits are received from \$1.00 and upward, and on active accounts you are privileged to draw at any time. Many have already availed themselves of this privilege and are paying all of their bills by checks. The saving feature is also coming in for much patronage. On all savings accounts interest is paid at the rate of four per centum per annum.

CHURCHES AND LODGES, ETC.

Many of the leading organizations in this vicinity have become regular depositors. We invite all to make this bank their depository. Lodges find it a great convenience to deposit their money in the bank and pay their sick and death claims by check. Most of our Churches are now making this bank their depository.

THE CHRISTMAS SAVING FEATURE.

Although the Christmas Saving Clubs of other banks were in operation before the MUTUAL SAVINGS BANK was opened, nevertheless a large number has been enrolled in the Christmas Savings Department of this bank, and the indications are that fully \$15,000 will be distributed among the people of Portsmouth in December, next.

THE LOCATION OF THE BANK.

The MUTUAL SAVINGS BANK is situated in the heart of the Negro business section, being located on the northwest corner of Green and London streets, across from the Pharmaceutical Establishment of Dr. Eugene J. Bass, one of the pioneers of Negro business in Portsmouth. Situated on the same street are the offices of the Tidewater Building & Loan Association, the Southern Aid Insurance Company, the Virginia Beneficial Insurance Company, the American Beneficial Insurance Company, the Dental Parlors of Drs. J. L. McGriff and W. B. Anderson, the offices of Drs. F. G. Elliott and J. D. Barnes and the Undertaking Establishments of Mr. W. M. Grogans and Mr. Hamilton Jackson. In its immediate vicinity are three of the leading Churches and the homes of their pastors, the offices of Drs. J. J. France and W. E. Reid, the Undertaking Establishment of Mr. J. T. Fisher and the Tonsorial Establishments of Mr. Forrest Walke, Mr. James Choate and Mr. John White. The building in which the bank is located is owned by the Portsmouth Co-operative Investment Corporation, some of the directors of the same being also directors of the bank. It is considered a most desirable piece of property, being on the main thoroughfare between the downtown section of the city and the aristocratic settlement. It is the intention of the co-operation to erect a commodious building on the site in the future. The promoter, Mr. R. J. Kyles, hails from Richmond, Va., and received his first business training as private secretary to the late Wm. Washington Brown, founder of the first Negro Bank, and the dean of all Negro financiers. Mr. Kyles is at present employed as a stenographer in the Norfolk Navy Yard. He is a great believer in the possibilities of his race and is at present promoting other enterprises for its development. Mr. J. Frank Proctor, the president, has large real estate holdings and a strict business man and because of his strictness in business matters, has won for himself the sobriquet of "Watch dog of the Treasury."

Mr. Geo. W. Brandon, vice president, has a large and valuable farm to which he has a dairy attached. He is a man of methods and a most valuable assistant.

Mr. J. S. Jones, the cashier, comes

from Hampton, Va. He too is a methods are modern, progressive and up-to-date. The officials of the MUTUAL SAVINGS BANK regard themselves as being very fortunate in securing the services of this gentleman.

In addition to the above mentioned gentlemen the Board of Directors consists of Mr. James Terry, one of the largest truck farmers of the Western branch section of Norfolk County and a successful business man; Mr. Julius Mason, a truck farmer in the same section; Drs. O. C. Jones and W. H. Willis, Ministers of the Gospel and Pastors of large Churches; Mr. A. E. Bess, one of the most successful hucksters in the City Market is very popular; Mr. Levi C. Brown, vice-president of the Portsmouth Co-operative Investment Co-operation; Mr. J. A. Felton, a successful Contractor and Builder; Mr. M. D. Bullock, Mail Clerk for the Seaboard Air Line Railroad System; Mr. Solomon Vann, a stevedore and contractor for waterway hauling; Mr. J. S. Collins, an Instructor of Manual Training in the Norfolk Public Schools; Mr. Thomas W. Newbie, secretary of the Endowment Board of the Grand Lodge of Masons of Virginia.

Mr. Malcolm Holmes, clerk in charge of the Christmas Saving Department is a graduate of Norfolk Mission College and a young man of fine qualities and very promising.

The above named men are all property owners and the aggregate value of their holdings exceeds \$75,000.

ITS STOCKHOLDERS.

The splendid showing made by the bank the first month of its career is without doubt due to the number and caliber of its stockholders. This bank was established purely for the benefit of the race, and solely in the interest of the race. Its stockholders number more than two hundred men and women in all walks of life. The professional man and woman, the man in the ditch, the man on the high seas, the woman in the school room and the woman in the kitchen are alike part owners of this bank, which combination bids fair to bring about even greater success.

ASSISTANCE FROM OUTSIDE SOURCES.

Mr. Wm. M. Rich, cashier of the Brown's Savings Bank of Norfolk, Va., has rendered great assistance in personally conducting the opening of the bank. After the completion of his duties at his bank, regardless of weather conditions, he could be found at this bank giving the officers the assistance needed. Mr. Rich supervised and directed the affairs of the bank during its first month of business and this alone is a sufficient guarantee and assurance that our

PORTSMOUTH'S COLORED BANK.

The splendid spirit of union and enterprise evidenced by the colored people of Portsmouth in the organization and opening of their fine "Mutual Savings Bank" is deserving of more than a passing notice. Habits of economy and thrift—the saving something regularly each week out of one's earnings no matter how small or how pressing the obligations, must be learned and become fixed if our people are to play the great part in the life of the nation their numbers entitle them to play. 3/4/16.

There are now four times as many Negroes in America as there were Americans on this continent at the close of the Revolutionary war. Twelve millions of people are a big nation in themselves, larger than most of the nations of the earth. There are only thirteen nations that have twelve million people. Canada with all her great railroads and vast wheat fields and wonderful natural wealth, only has three million. Suppose our people were to do all over the country like they have been doing in Norfolk in the last year—save nearly a hundred thousand dollars in a Negro bank alone to say nothing of the nearly a million dollars they have in the white banks—they would become a mighty power in finance, that like the Jews, could not be ignored or despised. The Mutual Savings Bank of Portsmouth bids fair to do for our fast growing sister city across the river what Brown Savings Bank has done for Norfolk.

Speaking of banks and thrift and savings suggests the vast power of our people if they will only unite under competent leadership to become a real great factor in the commercial and manufacturing life of the South. The South will be better off, not worse off, if our people become thrifty instead of spendthrifts, become sellers instead of buyers, become producers and manufacturers instead of consumers only. A race that cannot buy and sell will always play the second fiddle to the race that does buy and sell. There ought to be a hundred stores owned and controlled by us in Tidewater. But we cannot do anything without money and we cannot get money until we acquire the habit of saving, and there is no agency that has helped and encouraged us to save

like the colored bank. We welcome the Mutual Savings Bank of Portsmouth, and, as every one has a little sporting blood in him and likes to see a race, we would like to see a red hot race between the Mutual of Portsmouth and Brown's Savings of Norfolk. Of course for a while the Mutual would have the disadvantage of youth, with all the thrifty, enterprising, progressive people of Portsmouth and the Navy Yard to help them, Portsmouth Mutual ought to give a good account of itself.

Speaking of race banks and race organizations, the National Foresters, a colored organization, had eighty thousand dollars deposited in a white bank. They asked the bank to give them a colored clerk. The bank refused and they withdrew their money. The cashier of one of the leading banks of Washington, D. C., said, "I am afraid to let the public know how large an amount the colored people have on deposit with me. They have about one-third of the total deposits of the bank, or in the neighborhood of a million dollars." Let us first learn to save and then let us employ this capital in sound and worthy racial enterprises that shall give our young people employment, encouragement, hope and inspiration.

We are glad the old days of gaudy dress, elaborate spreads we could not afford and summer excursions that punish us with great suffering in winter are passing, and instead we are having a new Negro who is learning to work hard, steady and full time, who is saving what he makes, who is banking what he saves, who is buying farms in the country before land soars in price with the incoming tide of immigration from the North and from Europe, who is getting ready for a business career that will give us a place of power in the business life of the South.

Dr. Morris, in his lecture at the Bank Street Church Monday night, showed in a little laughable incident the power of money to turn contempt and prejudice into respect and consideration. A black millionaire merchant from the West Indies went to New York to buy a large consignment of goods. Two white men owned a pew in a fashionable church together. One of them invited the black merchant to a seat in his pew on Sunday. The other was white with rage and angrily exclaimed, "What do you mean by insulting my family by inviting this nigger into our pew?" "Sh—he's worth a million," said the other. "Oh—ah—introduce me," was the quick rejoinder of the offended one. Money in America not only makes the mare go but makes prejudice go also. Therefore get money—and then use it.

WAGE EARNERS ANNUAL MEETING

PIONEER NEGRO SAVINGS BANK DID GOOD YEAR'S BUSINESS

Report of President Williams the Main Feature of the Meeting

Savannah Tribune 11-11-16
The sixteenth annual meeting of the Wage Earners Savings Bank was held on Monday evening in the directors' room of the bank. More than ninety per cent of the stockholders were present or represented, when the meeting was called to order by President Williams. The records of the last annual meeting were read by Cashier Harper, after which the president rendered his report. This was replete with facts of the business during the year and showed its hearty growth. Several of the stockholders spoke in commendatory terms of the president, his ability in successfully conducting the affairs of the bank and for the very excellent report rendered.

The report of the cashier showed the following facts at the close of business October 31st:

Resources:

Loans and Discounts.....\$206,910.82
Banking house and fixtures 72,358.07
Other real estate and Inv... 26,139.99
Cash and due from banks.. 12,210.06

Total.....\$317,618.94

Liabilities:

Capital paid in.....\$ 50,000.00
Surplus, Undivided profits. 34,298.31
Deposits 187,420.63
Bills payable..... 45,900.00

Total.....\$317,618.94

The Wage Earners is the oldest and strongest Negro bank in the country and has also the largest and most modern office building. It enjoys the fullest confidence of the people. This is shown by the great increase of the volume of business. It has long past the experimental stage. Its great success is due to conservative investments, able and practical management.

Mrs. R. L. Barnes, who was elected on the board of directors has the honor of being the first colored woman in Georgia to hold a position of this kind.

The Wage Earners enjoys the distinction of having an able set of experienced men of affairs on its directorate board and who are leaders in their several vocations. The stockholders elected the following directors: Mrs. R. L. Barnes, G. H. Bowen, W. H. Burgess, J. M. Ferreebee, R. A.

Harper, T. M. Holly, Dr. J. W. Jamerson, Sol. C. Johnson, J. F. Jones, J. C. Lindsay, Nathan Roberts, A. B. Singfield, L. E. Williams, W. J. Williams, H. B. Wright. At a meeting of the directors held last night the following officers were elected: L. E. Williams, president; Sol. C. Johnson, vice-president; R. A. Harper, cashier; E. C. Blackshear, asst. cashier.

WITHDRAWALS CAUSED BANK TO CLOSE DOORS

President of the Institution
Hopes to Pay All Depositors
in Full. False Rumors Partly
Responsible for Failure. Gives
a Few Facts to the Public.

NO WILD SCENES.

Chicago Defender
People Orderly and Have Great Confidence in Affairs of Bank. Withdrawals in One Day More Than Bank Could Stand. A Statement by Officials Could Have Avoided Crash.

By James S. Jones.

Montgomery, Ala., Jan. 14.—Mr. J. O. Diffay, president of the Alabama Penny-Prudential Savings Bank, which closed its doors after a run on Dec. 23, is confident that all depositors will be paid in full. Contrary to the reports that circulated this country that the bank had a run and all the depositors were wild with excitement, the depositors simply came and drew their amounts and went their way; everything was in a quiet way.

Could Not Prevent Failure.

The causes of the failure were things that the directors nor the officials could not prevent. The people will readily understand that this has been a trying year, when under financial depression it is hard to make loans, which in a final analysis is the only source that a bank can make profits. Mr. Diffay makes the following statement: "It is well to put the public in possession of a few facts with reference to the closed bank, which, in some degree, will allay the feeling that may obtain and help to maintain a spirit of confidence in the future. This condition will always be more severe upon institutions who have to confine their activities to the race. During the whole year the officials and directors of the bank have been straightening out things that would place the institution on a firmer basis. The Selma and Anniston branches cost an outlay of \$18,000. However, we approached the holidays with as much cash as usual and there was no way to forecast this untold movement. At that time of the year we expected a larger withdrawal than at other times. An incident happened that caused the Christmas savings clubs to withdraw all their money instead of leaving a portion of it in as

usual.

One Employee Short.

"Perhaps the mistake was made by not having made a statement on the matter at the time. In time of a crisis one cannot always foretell what action would have been taken if one had the prophetic sense or sight. The officials acted deliberately and with the desire to treat all fairly, and to do the best thing for the interest of the bank. On examination it was found that one employee was short of a certain amount. This individual was dismissed and the shortage made good. Perhaps an official statement on this matter would have quieted things and put the whole matter at rest.

"The statement was not made because it would have been perfectly obvious to everyone. This attitude seemed just at the time. The rumors gained in magnitude as they spread and set to unrest hundreds of depositors. The rumors as to the shortage had grown twelve times the amount, which barely reached four hundred dollars. These rumors worked underground to persons who could not be reached. The bank did not lose, neither did the depositors, but the man who lost his position because of dishonesty was the loser. The people could not see this. The result was a silent, slow and steady run was made on the bank, coupled with the withdrawal of the Christmas savings of the clubs and the regular withdrawal of Christmas funds. It must also be borne in mind that the African Episcopal Zion Church, who, through Rev. J. S. Jackson, a director in the bank, had made it a depository for their cash, had, without a moment's notice, withdrawn \$15,000. We are not making any expression on the matter, we are only giving the public a few facts in the case. This was more than the bank could stand. I am sure that the officials and directors of the bank served it with an unselfish and faithful aim, and had they been able to have saved the institution they would have readily have done so. It is desired in making this statement to let the public know there is nothing to hide."

Mechanics Bank To New Quarters The Savannah Tribune WILL MOVE MONDAY TO 721 WEST BROAD STREET

5/6/16
Bank to Receive Visitors Monday from
9 a. m. to 8 p. m.

The Mechanics Savings Bank which has been conducted for the past several years at 139 Barnard street, will enter its new quarters at 721 West Broad street on Monday. Arrangements have been made to receive visitors Monday from 9 in the morning until 8 o'clock in the evening.

The new banking quarters, which are next to the Savannah Pharmacy, have been very beautifully equipped and are very commodious. Aside from the banking department, there is a well fitted up ladies' rest room, a directors' room and the president's office.

The wood work is finished in a

light mahogany, highly polished and makes a very attractive appearance. The flooring is of white tile and the entire bank is well lighted with six clusters of electric lights.

The bank is one of the best known Negro financial institution in the city. It pays 5 per cent. on savings deposits and 6 per cent. on time deposits. The president of the bank is Prof. Henry Pearson and Mr. Daniel Simmons is vice president. Mr. F. D. Tucker is the cashier and Mr. John McIntosh, Jr. assistant cashier.

The statement of condition of the bank, issued on the 31st of last March is as follows.

Resources:

Demand loans.....\$ 97.00
Time loans.....15,310.64
Furniture and Fixtures.....4,273.90
Cash and due from banks... 1,013.97
Other cash items..... 486.29

\$21,181.80

Liabilities:

Capital stock paid in.....\$11,920.00
Surplus and undivided profits 1,578.48
Dividends unpaid..... 86.67
Bills payable and rediscounts 2,123.50
Deposits 5,407.40
Cashier's checks..... 57.85
Certified checks..... 7.90

\$21,181.80

The officers and directors are: Henry Pearson, Daniel Simmons, A. L. Tucker, F. D. Tucker, John McIntosh, Jr., R. H. Singleton, A. L. Mongin, Edward Pettie, S. A. Grant, F. B. Pettie, H. S. George, John McIntosh.

NEW COLORED BANK

OPENS IN PORTSMOUTH

The Journal and Guide
1-8-16.

The Mutual Savings Bank Inc., a colored institution, will open its doors for business in Portsmouth on next Tuesday morning, January 11th. The bank was organized and charter'd in 1914 with a capital stock of \$10,000 to \$25,000 with \$10,000 paid up. Mr. J. R. Kiddick is president and Mr. R. J. Kyies, secretary. The board of directors and stockholders are among Portsmouth's most progressive colored citizens.

A feature of the new bank will be a Holiday Savings Association, in four classes. Deposits will be received in this department on the Christmas savings plan.

The bank will conduct a regular commercial banking business.

NEGROES SEEK REOPENED BANK

ANNUAL MEETING OF ALABAMA PENNY-PRUDENTIAL STOCKHOLDERS CAUSES COMMITTEES LOOKING TO THAT END APPOINTED.

The Voice of the People
1129/16
DIFFAY GIVES HIS REASONS

For Failure and Expresses Hope For Reorganization. Committee Appointed.

The annual meeting of the stockholders of the Alabama Penny-Prudential Savings Bank was held in the assembly room of the Penny-Prudential Building Friday night, when by reason of the suspension of that famous institution, a larger number of stockholders was present than at any previous meeting. Interest centered in the annual address of the president, J. O. Diffay and certain plans looking towards reorganization. The meeting was harmonious and the large number of stockholders, besides expressing regret over the failure of the bank were bent upon reorganizing the institution.

The meeting was presided over by President J. O. Diffay, who spoke to the stockholders present, telling them of the circumstances leading up to the failure of the institution and expressing the hope that reorganization would speedily take place. Mr. Diffay's remarks, in part were as follows:

"This grand old institution of ours, which weathered the storms for over a quarter of a century was compelled to close its doors on the 22nd day of December and it becomes my duty as President to state to you some of the many things that contributed to her downfall. Each and every one of you know what a great stringency the country has been undergoing for more than two years. This stringency throughout the country has wrought destruction in the affairs of many banks and other institutions.

"Within the last eighteen months, twelve banks in this state have had

to close their doors in addition to ours. Owing to this being a mineral district we have felt the stringency very heavily, shops mills, etc., closing down have thrown thousands of men out of work and many of them had to draw heavily on their savings accounts. Then, too, no one can ever tell just what the future holds. Many investments that are considered good under normal conditions prove very disastrous in the time of panic and depression.

"For instance, the branch banks, which seemed to be a very good investment during times of prosperity, during the panic and depression proved to be a very disastrous burden. They continued to draw upon the home institution so heavily to keep their doors open, until we are compelled to close the Anniston Bank last May, and in August, we were compelled to close the Selma Bank. These two institutions—Anniston and Selma—with in the last twelve months cost the home institution about Forty-One Thousand Dollars in cash and collateral. However, the Montgomery Bank proved a success, instead of being a burden it proved a great help to the institution, and we were able at times to draw on it.

"It has been the custom of our institution since its establishment to make mortgage loans from two to ten years. This also proved to be very detrimental in times of depression. Slow paper, dealing with customers, who were poor and many of them out of employment, many times could not pay their interest much less the principal.

"You can readily see how this would handicap the institution especially in times like these. However, with all of the aforementioned things we felt that we could pull through, but there came the heavy withdrawals just before the holidays, which were the immediate cause of the closing of our doors.

Some of the biggest concerns in this country—some of the millionaire, some of the wealthiest institutions of this country have had to close their doors at some time, but it only made them more determined to come again and they have come with a vim.

"You never know the temper of steel until it is tested—you never know the fighting blood in a man until he is sorely tried. You never know the strength of a race until that strength is put to the test. My friends,

our ability as people are being tested not only in this town and state but throughout the country. Can we come back? I mean as a people—shall we go down in defeat or shall we put our shoulders to the wheel and pull as one man? Let us be willing to sacrifice as a people and as a race and let us leave here tonight with a grim determination that we will come back, come what will or may. Let us lay aside self and work with one determined effort to prove to the people that we have not lost our courage—that our fighting blood is up and that we must win.

"The term for which I was elected has expired. Every day during my term of office I gave to the work the best that was in me. I could not do more than that, and I was determined not to do less than that. I shall help in the future with all my heart, but for fear that there may be some unthinking person, who feels that I could have done more, I have resolved to stand aside from any position of leadership to the end that no one shall feel that I am in the way.

"The confidence of the whole people will make the work easier and the success of the cause is my only concern. Let the leadership be as strong as we all can make it and then let us all be loyal to our leaders and success will be ours."

A committee of more than 100 stockholders was appointed to look into the matter of reorganization, out of which an executive or steering committee was formed. This executive committee is composed of W. J. Echols, chairman; James A. Bray, B. J. Anderson, E. A. Brown, I. B. Kigh, B. H. Hudson, R. T. Jackson, Victor H. Tulane and T. J. Moppins.

STATEMENT OF THE FINANCIAL CONDITION OF

Richmond Planet
Mechanics Savings Bank
9-23-16
OF RICHMOND, VA., LOCATED AT RICHMOND, IN THE COUNTY OF HENRICO, STATE OF VIRGINIA. AT THE CLOSE OF BUSINESS, SEPTEMBER 12, 1916, MADE TO THE STATE CORPORATION COMMISSION.

RESOURCES
Loans and discounts... \$118,407.31
Overdrafts, secured \$359.85; unsecured \$1132.77
Bonds, securities, etc., 1,492.62

owned, including premium on same 1,630.00
Banking house and lot... 41,053.99
Other real estate owned. 47,345.75
Furniture and fixtures.. 4,553.75
Exchanges and checks for next day's clearings... 565.18
Other cash items..... 239.44
Due from National Banks 31,572.86
Paper currency 3,384.00
Fractional paper currency, nickels and cents... 111.40
Gold coin 6,346.00
Silver coin 269.00
Total..... \$256,971.30

LIABILITIES

Capital stock paid in... \$ 33,810.00
Surplus fund..... 3,000.00
Undivided profits, less amount paid for interest, expenses and taxes..... 244.09
Dividends unpaid 478.10
Individual deposits, including savings deposits 218,200.73
Time certificates of deposit 525.00
Certified checks 490.02
Cashier's checks outstanding 223.36
Total..... \$256,971.30

I, Walter T. Davis, Cashier, do solemnly swear that the above is a true statement of the financial condition of Mechanics Savings Bank, of Richmond, Va., located at Richmond, in the County of Henrico, State of Virginia, at the close of business on the 12th day of September, 1916, to the best of my knowledge and belief.

Correct—Attest:
WALTER T. DAVIS, Cashier.

JOHN MITCHELL, JR.
THOMAS M. CRUMP
R. W. WHITING
Directors.

State of Virginia, City of Richmond. Sworn to and subscribed before me by Walter T. Davis, Cashier, this 20th day of September, 1916.

ALBERT V. NORRELL, JR.,
Notary Public.
My commission expires Nov. 21, '19.

STATEMENT OF THE FINANCIAL CONDITION OF BROWN SAVINGS AND BANKING COMPANY, INC.
Located at Norfolk in the county of Norfolk, State of Virginia, at the close of business November 17, 1916 made to the State Corporation Commission.

RESOURCES
Loans and discounts... \$79,023.69
Overdrafts, secured none, unsecured 45.92
Other real estate owned..... 7,500.00
Furniture and fixtures 1,976.32

Exchanges and checks for next day's clearings..... 850.44
Due from National Banks..... 45,095.27
Due from State Banks, Private Bankers, and Trust Companies..... 11,453.18
Paper currency 1,139.00
Fractional paper currency, nickels and cents..... 56.58
Gold coin..... 121.00
Silver coin..... 857.00
Total..... \$148,118.40

LIABILITIES

Capital stock paid in..... \$10,000.00
Surplus fund..... 2,500.00
Undivided profits, less amount paid for interest, expenses and taxes..... 2,071.89
Individual deposits, including savings deposits..... 130,084.90
Time Certificates of Deposit 2,500.00
Certified checks..... 21.40
Due to State Banks, Private Bankers and Trust Companies..... 25.97
Reserved for accrued interest on deposits..... 880.91
Reserved for accrued interest on certificates of deposit... 33.33
Total, - - \$148,118.40

I, WM. M. RICH, do solemnly swear that the above is a true statement of the financial condition of Brown Savings and Banking Company, Incorporated located at Norfolk, in the County of Norfolk, State of Virginia, at the close of business on the 17th day of November 1916, to the best of my knowledge and belief.

WM. M. RICH, Cashier
Correct Attest:
J. A. HANDY
A. J. STRONG
J. C. BROOKS
Directors

State of Virginia, City of Norfolk. Sworn to and subscribed before me by Wm. M. Rich, Cashier this 17th day of November, 1916.

J. T. TANNER, Notary Public. My commission expires January 25, 1919.

PORTSMOUTH BANK

DOING BIG BUSINESS
Paid Out \$11,000.00 to Christmas Savers and Working Extra Force To Take Care of Business.

Christian Record
12-21-16
That the Mutual Savings Bank of Portsmouth, a colored institution, that has a little more than a year old is proving itself to be a big factor in the commercial life of the citizens of that city is borne out by the statistics.

ment of its cashier, Mr. J. S. Jones, to bills strictly and distinctly show my position in the aforesaid subject matters. I would advise those that have read them, please read them again and take due notice and govern themselves accordingly. These are the following persons that I have been able to get the balance due of the 62 per cent. John Stewart, 242 Bulloch street, \$74; Mrs. Katie Thoup, 505 Montgomery street, \$4.90; Mr. James Sharp, Eula, Ga., \$8.42; Mrs. C. McIntosh, \$18.44; Mrs. Tom Bowens, 609 Oak street, \$4.90; Mrs. Annie Randolph, 324 Montgomery street \$3.10, and a number of others.

Yours very truly,

S. J. Stewart
Chartered 1907

RAPID GROWTH OF
BROWN'S SAVINGS BANK
Deposits Increase \$20,021.03 In Two Months Time—Resources Now Exceed \$111,000.00.

Elsewhere in this issue of The Journal and Guide is published a condensed statement of Brown's Savings and Banking Company, Inc., which shows remarkable growth on the part of this progressive banking house. The most pleasing feature of the statement is the large increase in deposits over the last report, May 1st, 1916, a net increase of \$20,021.03. The bank now has total assets of \$111,153.62.

The splendid showing of Brown's Savings and Banking Company, Inc., is an index of two very significant facts—first, that the Negroes of Norfolk are making material progress collectively, and secondly, that there are tremendous possibilities in store for a Negro bank that is wisely and conservatively managed. Brown's Bank has long since established this reputation.

NOT MISLEADING FREEDMAN'S BANK DEPOSITORS

Savannah Ga.,

Editor Savannah Tribune,

Dear sir:-

Please allow me space for this publication. The writer of last week's publication seems to be misleading by saying that someone is trying to obtain money for the depositors or heirs or claimants from the Freedmen's Savings and Trust Company, and that the aforesaid party is trying to collect money where none is due. My hand-

The Christian Recorder
People's Savings Bank
10/19/16.

Of Philadelphia

1508 LOMBARD STREET.

HAS HANDLED OVER FOUR MILLION DOLLARS OF THE PEOPLE'S MONEY. PAYS INTEREST AT THE RATE OF 3 PER CENT. ON SUMS OF FIVE DOLLARS OR OVER. SAFE AND SOUND DEPOSITORY FOR YOUR MONEY. THE ONLY CHARTERED NEGRO BANK IN THE STATE. OPEN AN ACCOUNT WITH US. WE COURT INVESTIGATION.

1505 Lombard Street

MECHANICS BANK HAS AUSPICIOUS OPENING

Under unusually bright signs which augur its future success, the Mechanics Savings Bank, one of the strongest financial institutions of the race, opened for business in its banking rooms on Monday May 8th. On the opening day the banking rooms were opened

to visitors from 9 a. m. to 10 p. m. and during that time more than 1,800 persons inspected the new and handsome quarters of this flourishing institution. 200 new accounts were also started. Refreshments were served and beautiful souvenirs were given by the bank to each of its visitors on the opening day. The Mechanics Savings Bank numbers among its officers and directors some of the most prominent and influential men of the city. The active management of the institution is in charge of F. D. Tucker, the efficient cashier. The full roster of officers and directors are Henry Pearson, president; Daniel Simmons, vice-president; A. L. Tucker, chairman of board; F. D. Tucker, cashier; Jno. McIntosh, Jr., assistant cashier. Directors, Henry Pearson, S. A. Grant, Daniel Simmons, F. D. Tucker, F. B. Pettie, A. L. Tucker, Rev. R. H. Singleton, Jno. McIntosh, Edw. Pettie, H. S. George, A. L. Mongin.

Mr. George W. Johnson, last Sunday morning for the commencement exercises at Hampton Institute, from which his son, Mr. Lester B. Johnson, graduated this year. Immediately after graduation Mr. Lester Johnson will resume his work in New York for the summer months and will return home in the fall. Before returning Mr. Geo. Johnson will visit other points in Virginia and North Carolina and will be out of the city about three weeks.

MECHANICS BANK ISSUES

INTERESTING BOOKLET

10/21/16
Institution Has Capital, Surplus and Undivided Profits of \$27,000

The Savannah Tribune
The Mechanics Savings Bank, located at 721 West Broad street, has issued a very interesting fifteen-page booklet telling of the many advantages enjoyed by this popular institution. It gives a short history of the institution since its beginning in 1907 and tells in detail of the various departments of the bank.

The booklet is not only pleasing reading matter to the ordinary person but it contain some very interesting information for prospective depositors. It gives the names of the officers and directors of the institution and tells in general of the many activities in which the bank is engaged.

The officers and directors of the bank are:

Henry Pearson, president
Daniel Simmons, vice president.
A. L. Tucker, chairman of board.
F. D. Tucker, cashier and attorney.
Jno. McIntosh, Jr., assistant cashier.
Directors: Henry Pearson, Daniel Simmons, A. L. Tucker, F. D. Tucker, R. H. Singleton, A. L. Mongin, Edward Pettie, S. A. Grant, F. B. Pettie, H. S. George, John McIntosh, Sr.

As a result of the activities of the Local Negro Business League at Waycross, Ga., the colored business men have organized the Laborers Penny Savings and Loan Company. The stockholders are paying their subscriptions promptly and the company expects to engage in a regular banking business beginning January 1, 1917. Carlton W. Gains is the president and R. W. Williams, the secretary.

Publisher, The Tuskegee Normal and Industrial Institute, a non-stockholding corporation.

THE TUSKEGEE STUDENT is published under the direction of the Tuskegee Normal and Industrial Institute in the interest of its work. The Institute proper is incorporated.

Principal Officers: Robert R. Moton, Principal; Warren Logan, Treasurer; Emmett J. Scott, Secretary.

Sworn to and subscribed before me this 2nd day of October, 1916.

Signed **WARREN LOGAN,**

THE COLORED BANKS.

The colored people of Newport News are among the most prosperous in the State and many of them are accumulating property. Thousands are cultivating the habit of thrift, as evidenced by the numerous accounts in the savings banks. In another column of today's issue will be found a statement from the Crown Savings Bank, which shows the bank to be in a healthy condition and a credit to the community.

The Daily Press is gratified to note this evidence of thrift and prosperity among the colored citizens. It speaks well for them and it shows that the colored race has abundant opportunity in Virginia to acquire property and pursue happiness.

manhood and citizenship.

The truth of our view of the matter is, fortunately, borne out in many directions in Norfolk, where there are many agencies at work among us for self-help, the best of all help, and for the help of others, the unfortunates who cannot well help themselves. The work of the local Young Women's Christian Association is of this character. The work that it has done has been of the best, most helpful and far-reaching for good, and it has never done better work than it is doing today. Considering the character of work the Association is dedicated to, it is not too much to say that the local Young Women's Christian Association should have one of the finest and best equipped homes in the city. They are laboring and hoping hard to have such a home as they need for their work, and the Journal and Guide is sure that the people of Norfolk will help them to get what they want and need.

No independent organization in the country is doing more than the Christian Association to provide the proper sort of housing, instruction, amusement and work for our young men and women, and no where in the country do our women need more the advantages the Association specializes in for them than here in Norfolk. Let us, then, make it a point of honor among us to hold up the hands of the women who have the work in charge and help them to get such housing and equipment as they need to get the best possible results.

BIBLIOGRAPHY

Bibliography - 1916

We have just received the General Conference Handbook of the African Methodist Episcopal Zion Church. The Journal is historical and finely illustrated, giving in detail events which have taken place in the church and recounting many of the most important happenings for the period of "40" years. It also sets forth their progress in religious, educational and industrial development. The Rev. Jesse B. Colbert, D. D., who was chairman of the committee on entertainment of the recent General Conference, is its editor.

DR. JENIFER'S BOOK ON SALE

The Centennial Retrospect, History of the African M. E. Church is now on sale at the Sunday School Union. It is a fund of useful information, a valuable asset to the literature of African Methodism. Price, \$1.75.

The History is to be placed on sale in the publishing houses of the A. M. E. Church, which, after cost of publishing is deducted, will be allowed 20 per cent on sales, the overplus on sales to be turned over by the managers to the Financial Secretary for a fund to be divided pro rata for the superannuated preachers in each annual Conference. See General Conference Minute, page 236.

The Christian Recorder, 9/14/16.

Sincerely yours,
J. T. JENIFER, C. H.
TWO BOOKS NOW OCCUPYING
MAJOR SPACE IN THE
PUBLIC EYE.

F. A. Davis and Co., Philadelphia, Pa., has recently published two very interesting books and Wm. McGregor, Jr., of the Philadelphia Bar, has turned aside from his duties in the law to criticise these books. Below we reproduce a sample of the criticism. It is well worth a careful reading.

Ancestry Proves Nothing, Whites as Well as Negroes Imported, and Slaves.

While recognizing and admitting that the ancestors of the colored people of our day were brought here from Africa under most atrocious conditions, that cannot possibly be defended or justified, and this by the ancestors of their fellow white citizens of the United States, Dr. Roman calls attention to the undeniable historical fact, that the ancestors of their fellow white citizens came to these shores about the same time, some of them as slaves; for the sale of English men and women to the American plantation went on lucratively during the reign of the first three Georges, and, curiously enough, was only put an end to by George III, whose otherwise bad account should be credited with this

act of justice.

He also points out that in Scotland there were slaves down to the beginning of the Nineteenth Century, and one of the terrible pictures in this book is the description of the sale of the Covenanter survivors of the battle of Bothwell Brig, and their shipment to America in the ship, "Crown," under such atrociously cruel conditions as excite not only horror, but wonder that anyone could have conceived and deliberately executed such unparalleled cruelty. Fortunately, the ship was wrecked and nearly all these Scotchmen were drowned, and thus spared the greater horrors of slavery.

Despite the fact that some of the ancestors of the present white population of the South were slaves, who were brought to these shores just as the ancestors of the colored population were brought from Africa, the fact is recognized that the descendants of the white slaves are now citizens of this favored land, and Dr. Roman would not deprive them of the benefits of that citizenship, and would not banish them from this land of promise, which he evidently prizes and loves very highly. Therefore, he does not ask that they should be deported; but at the same time he quietly calls attention to the fact that the same law which protects these white citizens, descendants of white slaves, protects the colored citizens, and, that, therefore, the

We have recently published in the columns of this paper several short stories, "A lesson learned," "How Bidwell came into his own," and several others from the pen of John L. Harrison. These stories are published in book form by Rev. James A. Hamlet, editor of the *Christian Index* and can be purchased from him all four of them for the sum of twenty-five cents.

We did not ask the author of the little pamphlet was handed to us while in Oklahoma last summer. There was so much of merit and interest in the little stories that we were more than glad to publish them and we are glad to know that both Mr. Harrison, the author and Rev. Hamlet, the publisher, have approved of our publishing and giving them the wide circulation through our columns.

Those of our readers who have been interested in them can secure all four of the stories by sending twenty-five cents to the editor of the *Christian Index* at Jackson, Tenn.

NATURE AND SOME SOCIOLOGISTS.

Several weeks ago we commented upon an article on segregation written by Booker T. Washington and published after his death in "The New Republic." In the issue of "The New Republic" December 25, a man by the name of John Jay Lindley writes a letter in which he pointedly disagrees with the views that had been set forth by Dr. Washington. He makes an attempt to reason the matter out; and here is a sample of his reasoning:

In the eyes of God all men are equal, but students of sociology know that there is a barrier which must forever exist between the whites and blacks, and which no time can remove. Certain laws in nature are as immutable as the seeds of time, and they cannot be changed. Silver is not gold, and while both metals can be made into beautiful creations, they must forever remain dissimilar. So it is with the white and the black races.

If Mr. Lindley made such an argument as that to a mule, he would be likely to get what he calls his brains kicked out; and yet, this is the sort of argument which, on account of its mouth-filling words, makes an impression on a great many human beings.

Here is a man virtually stating that God thinks all men are equal, but students of sociology know better. There is a class of sociological students who pretend to know more about the human race than God does, but we should like to know where any of them got the knowledge that "there is a barrier which must forever exist between the whites and blacks, and which no time can remove"? Mr. Lindley goes on to say that certain laws in nature are as immutable as the seeds of time, and they cannot be changed. What the "seeds of time" are, we do not know; but we take it that this statement is made to heighten and strengthen the "barrier" referred to in the first statement.

What is the barrier to which Mr. Lindley makes such oracular reference? Does he mean that there is an immutable law of nature which forbids white and black people living in the same block? If that were true it would be entirely unnecessary to enact city ordinances on the subject; it requires no legislative acts to keep terrapins from living up in the trees with the squirrels. Does he mean that there is a barrier fixed by nature which bars the black man from participating in the higher cultural life? The general progress of the whole race toward all that culture means, the marked advancement of so many thousands, and the possession of the highest culture by so many individuals absolutely disproves any such theory. Or does Mr. Lindley mean that there is a barrier fixed by nature between whites and blacks, such as there is between a higher and lower order of animals, which stands in the way of physical union between the races? Then we should like to have him account for the presence of the three or four million people of mixed blood in this country. Perhaps, our sociological friend's theory is that physical union between the races is possible, but is a violation of the laws of nature; in fact, a sort of crime of bestiality. This is a

common theory and much preached by a certain class of "students of sociology." If this were true, the offspring of such a union would be monstrosities or degenerates. This we know is not so. Even the milder and quite familiar charge that the product of such a union is physically, mentally and morally inferior to both parent races will not stand the most cursory study of the condition of people of mixed blood; to say nothing of the mention of such names as Dumas, Pushkin, Frederick Douglass and Booker T. Washington.

Now, the point we are driving at lies beyond the question of either segregation or amalgamation considered within their ordinary limits. We are driving at these pseudo-scientific theories which darkly hint at the existence of some mysterious, eternal bar-sinister which shuts the Negro off from the rest of humanity; a thing which no anatomist or chemist or psychologist has yet been able to find. It has been demonstrated and is continually being demonstrated that a normal black man, given the same environment and opportunities, will develop physically, mentally and ethically the same as any other man. It has also been demonstrated and is continually being demonstrated that there is no natural physical aversion between the Negro and other races; in fact, just the opposite is true. And this is true not only of mere animal attraction, but also of the higher and purer affections. Many a white child has loved the broad bosom of its black mammy better than it did the arms of its own mother. Where, then, is this aversion established by nature and sanctioned by God? Prejudice against the Negro is a matter of training and education.

Still, in spite of their absurdity such theories as the one set forth by Mr. Lindley find many believers. Such a belief works a subtle injury to us which is more damaging than lynchings or other violent insults of prejudice, because its effect is to put us outside the human pale, to assign us to a place somewhere just this side of the most advanced apes.

Finally, let us say to Mr. Lindley and other such "students of sociology" that if colored people live together in the same sections or districts, they should do so for social or economic reasons or on account of their own preference, and not because they are forced by some legislative enactment. Especially do they object to being herded off in compliance with any law of nature-faking which attempts to rule them out of the human race.

ATTY. COSEY'S GREAT WORK and construction of the American and English Recording and Registration Laws, and record title and index thereof; the distinction between them, when, how and by whom deeds and other written instruments conveying real or personal property, or interests therein shall be acknowledged, proved, witnessed, recorded, filed or title registered, the number of witnesses required, with reference to American and English Statutes and Decisions; together with the practice and procedure thereon, and the duties of the Recording officer or Register.

The Richmond Planet
The purpose of this book is to present in a condensed form the origin, history, object, use, constitutionality

2/12/16.

The advantage insured by the owner-

ship of a copy of the treatise is set forth in the following language by the author:

The Recording and Registry Acts are among the most important branches of the American and English Civil Law. They govern the legal, equitable and correct transfer of property, estates and interests therein. The practical advantage of the work to the legal profession is that while it is in a measure a text-book, it is also one of ready reference, a digest, and a history of the subject. It enables the reader to see the law in question at a glance in a special book, thus saving time and energy in examining a number of volumes of statutes and decisions to find the point desired.

Containing as it does, a clear treatise of the law of Registering and Recording of written instruments conveying Real or Personal property, or interest therein, and of record title, as well as the law of assignment, cancellation, restoration and alteration of certain kind of written instruments; also a burnt, lost, destroyed, or partly burnt, or destroyed writings of record, with their practice and procedure.

ATTORNEY COSEY states that the work is the product of an effort extending over a period of seven years, and no one will doubt it, in view of this veritable store-house of information contained in these pages. The work will richly repay an attorney who regards the saving of time as a saving of money. It is an ornament and a gratifying source of information to the average citizen and should be in his library as a work possessing merit, while to the average practicing attorney, it will prove to be a valuable asset to his business. ATTORNEY A. B. COSEY, the author, resides at 222 Washington Street, Newark, N. J., and any information concerning the work may be obtained from him. Publishers, ISAAC GOLDMAN CO., 200 William St., New York, N. Y.

SOUTH AND THE NEGRO.

The last issue of "The New Republic" contained an article entitled "Southern Prosperity." From it we quote the following paragraph: 1-6-16

The low standard of education in the South both among poor whites and Negroes, though this standard is steadily rising, is still the chief

drawback to its steady and rapid progress towards better agriculture, and a higher civilization based on prosperity. The whites may draw the line ever so sharply against the Negroes, but in the end the two races are tied together by that strongest of ties, common economic interests. Southern culture depends upon Southern prosperity, which depends upon agriculture, which in turn, depends upon the Negro. You cannot displace the Negro by Italians or other European immigrants, and you cannot kill off the black men nor deport them. As the South advances, as the agricultural revolution, with its demand for higher skill, progresses, the necessity for a general raising of the standards of living and capacity of the Negro agricultural population becomes more insistent.

There is the whole issue summed up in a few words. The issue which, sooner or later, must be faced. No expectation could be more absurd than the one based on the desire for the South to rise and, at the same time, hold the Negro down. The two races are bound together so that neither one can forego its duties to the other. Some day all the people of the South and the whole country will realize this truth and act accordingly.

BOOKS AND OTHER PUBLICATIONS.

A most interesting and valuable book for the members and friends of the M. E. church recently came from the pen of W. T. Riley, Ph. D. "Forty Years in the Lap of Methodism" is the happy title. The volume has particularly to do with the Lexington Conference of that church.

The work has been gotten up with great care; it shows evidence of preparation to useful ends throughout. It is statistical, faithfully dealing with the first few that started off the conference at Harrodsburg, Ky., in 1869, up until this day, when that phase of the church has become as the famed banyan tree. The author says, "Bishop Levi Scott, Willis L. Muir, Zail Ross, Elisha C. Moore, W. H. Lawrence, Hanson Talbott, Henry Lytle, George Downing, Nelson Sander and Andrew Bryant were charter members of this conference." He gives short but interesting sketches of those who laid

the foundation of the Lexington conference and also a number of their likenesses. This is an interesting survey for thoughtful persons of the race, whether or not of that church, in that it throws light on the make-up, the individuality of that group of men who saw so far ahead amid so much gloom.

The work is introduced by encouraging words from the leaders of the church, white and colored, including bishops. All about the work are signs of felicity, church and race enthusiasm, which together with the accomplished scope and aim of the volume makes for a unique and rare publication. This in view of the possible longevity of the church, which will doubtless voyage the seas until the Christian's quest is done.

Historical, statistical, pictorial, dealing with affairs and men up until the present day, the volume is a mirror of the M. E. church, a ready reference book, so useful that it should find a place in the home of every thoughtful M. E. Churchman and others who would measure the progress of the race.

We have received, "The Problem," a military novel by F. GRANT GILMORE, of New York. It is a story of Hezekiah Williams, who being born in Selma, Ala., married Susan Mabry, the daughter of Col. Mabry's eldest daughter. Col. Fairfax of Richmond, Va. brought Hezekiah to Richmond, Va. and placed him in charge of his farm. The story is one of great interest and the author has shown rare skill and surprising familiarity with the scenes and locality. The work is well worth the price. The book is from the press of Conolly Co., Rochester, N. Y. and the selling price is only 75 cents.

Lee Pollard Writes Book.

Lee A. Pollard, one of the best known chauffeurs of this city and among the pioneer men of the race in this branch, has put his twelve years' experience in little book which he has written, entitled "The Easy Way How to Run an Automobile." The book contains all of the essential facts for the beginner who desires to learn to run the automobile. More and more this work among young men of the race is becoming more lucrative and this book should be found in the homes of every young man of the race who desire to take up this work. The book sells for \$1.00 and can be had by addressing Lee Pollard, at 213 W. 53rd street. New York City.

"The Silver Chord" is the title of a heavy book of attractive poems by Adolphus Johnson, 718 So. 19th St., Philadelphia, Pa. The work may be obtained from the author. Many of the poems are of the folks lore variety and are interesting.

Bibliography-1916

A NEGRO LITERATURE.

OUR Friend George Steele writes.

"At Concord Quarterly Meeting, held recently at Darby, in considering the Query relating to our duty to the community, a Friend was concerned that we should give more consideration to our duty towards colored people in the community in which we live.

"Does the practice of our religious organization recognize the truth that those men and women amongst us whose ancestors came to this country in slave ships are as much the children of God as those whose ancestors came over with William Penn?

"I believe that the great need of our American civilization is an American negro literature—a literature composed of good poems and good novels, written by American colored people.

"It may require more than one generation of educated, self-respecting colored men and women to fill this want."

A literature is indeed being gradually produced by the Negro race, and it includes some productions of which the most advanced race might well be proud, such as Booker Washington's great autobiography, "Up From Slavery," which I believe will in the coming centuries be recognized as one of the great monuments of the progress not merely of the Negro race, but of the human race. The works of Dr. W. E. B. Dubois, and the poems and songs of Paul Laurence Dunbar, also give ample evidence of the truth that in literature there is no color-line.

Of newspapers and magazines produced by the Negro race, probably the best is "The Crisis," edited by Dr. Dubois, and published in New York City. It is quite profusely illustrated, and almost every issue gives portraits of Negroes who have distinguished themselves as students at school or college, or in literature, art or business. Friends and others interested in the colored race will find this excellent magazine exceedingly interesting.

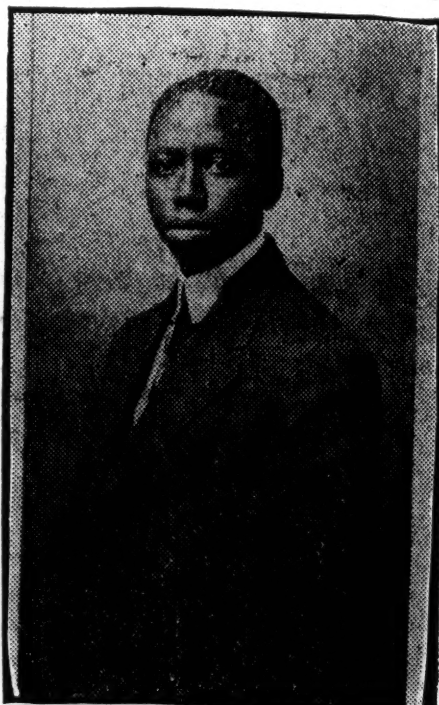
REV. W. H. RILEY, PH.D.

Rev. W. H. Riley, of Jefferson, Ind., is an alumnus of Gammon Theological Seminary. For twenty years he has been an honored member in the Lexington conference, filling many of the most important stations, and as recently as last year of the conference, while pastor of a leading church and engaged in building a new church. Dr. Riley has found time in his busy life to issue a unique book of 160 pages, entitled "Forty Years in the Lap of Methodism." It is really a history of the Lexington Conference, and the fitness of the title is seen in the territory occupied by this conference. The book is a distinct contribution to the story of American Methodism.

ANNOUNCEMENT.

Journal of the Praiseworthy Muse, a Magazine of Negro Poetry Will Begin Publication January 1st, 1917. Offers \$10.00 For The Best Poem on The Life Achievements or Death of The Late Dr. Booker T. Washington.

"Praiseworthy Muse," a magazine of Negro poetry will begin publication January 1st, 1917. Its object is to promote a greater interest for the use of Negro poetry in the home, school, college and University, and to preserve for posterity all poems possessing real poetic fire and artistic finish. One leading feature of the magazine will be the awarding of the sum of \$10.00 for the best poem during each quarter. For this quarter we are offering \$10.00 for the best poem on the life achievements or death of the late Booker T. Washington. Offer expires December 12.



J. HARVEY L. BAXTER
Editor and Publisher.

Financially, the idea of such a publication is a discouraging one, thus to assist in the work and carry out the purpose of the magazine we have opened our books for advertisements and subscriptions. To represent us locally and abroad we have secured the service of Miss Aramenlu Donaldson, a cultured and amiable young lady. The advertising department will close December 20. Persons or firms wishing to advertise should see our representative or address matter to Praiseworthy Muse, 620 Queen St., Norfolk, Va.

Our contest department closes December 12, and the prize winner given his gold December 23.

Yours for the advancement of Negro poetry,

DR. W. H. RILEY.

EVENING POST

New York City

SOUTHERN TALK ON LYNCHING.

Atlanta Pastor Denounces It as Simply Mob Murder.

The rapid awakening of the South to the real nature of the lynching evil is again attested in the sermon delivered Sunday evening at the Second Baptist Church in Atlanta by the Rev. Dr. Henry A. Porter. The text was "Thou shalt not kill," and in the course of the sermon Dr. Porter said:

"This law of God is broken by lynching. Lynching is private vengeance, and is as much murder as is the vendetta of the Corsican, who tracks his victim over oceans and continents until the knife finds the quivering heart.

"During the last ten years nearly 1,000 people have been done to death by American mobs, and of the number some were burned to death with unspeakable barbarities. Such a catalogue has made our fair land a hissing and a byword among the nations of the earth. And who can tell where the hurricane of lawlessness will strike next?

"Let the pulpit cry out in no uncertain tones against this carnival of crime, this epidemic of lawlessness. The minister of God who stands by in silence and lets these things pass is a traitor to his trust.

"True, the victim of the lynching is often a criminal of the deepest dye. He ought to be hanged on a gibbet a hundred cubits high. Let men of whatever color who violate sacredness of virtue and life receive their full penalty, swift and sure. But let it be by the majesty of the criminal law.

"It is notorious that for the species of murder called lynching there has never been a conviction, north or south. But with God, murder is murder, let us style it what we may; and every one engaged in that atrocious deed shall answer for it at the bar of the Judge of all."

News

Courier

Charleston, S. C.

Will Uphold the Law.

It is stated that practically every business man of Abbeville was present at the mass meeting Monday afternoon at which resolutions were passed expressing unqualified condemnation of the lynching of Anthony Crawford and the other lawless acts which were incident to that event. This is as it should have been. This is as we confidently expected that it would be. The moral leadership of Abbeville has been called into action. It has asserted itself in a way to produce results. The public need entertain doubts no longer that the law is to be invoked in all its vigor against those who took part in this Crawford affair.

We are especially glad to see that the mass meeting Monday did not stop with calling upon the officers of the law to do their duty. The citizens who made up the meeting went further. They pledged themselves as individuals to give the officers of the law whatever support they might require in maintaining the law. Nor was that all. They resolved further to call upon outside aid if it should be needed and they have arranged another meeting for next Monday at which an effort will be made to have every community in the county represented, to the end that the whole world shall know "that the men of Abbeville County will defend the law and protect the citizens of the Commonwealth in the enjoyment of all rights guaranteed by the law."

The meeting at Abbeville on Monday had the right ring to it.



12/19/16

Foundation

Bibliography-1916

Conservation MR. KAUFFMAN'S BOOK.

A communication from Reginald Wright Kauffman with reference to adverse criticism of a lynching episode in his recent novel, "The Mark of the Beast," is presented elsewhere on this page.

The episode is one "wherein a white man of southern birth assaults a white girl and accuses an innocent negro, whose lynching he subsequently assures."

As to this, Mr. Kauffman says that two charges are made or implied: that the situation is incredible, and that in exploiting it "he has insulted the south."

It is, indeed, incredible, and the situation is undoubtedly overdrawn.

Among representative southern men from whom the author solicited an expression of opinion as to the charge that the episode insults the south, and whose views are given in his communication to The Constitution, is Governor Stuart, of Virginia.

In substance Governor Stuart replies, as Mr. Kauffman quotes, that while he favors educating the people to respect the law, there can be no approval of "efforts to inflame the public by the presentation of an incredible situation."

It is with Governor Stuart's comment that Mr. Kauffman is chiefly concerned—and rightly so; for he is chief executive of a state in which there has not been a lynching in twenty years; where justice is administered with even hand, and no guilty man, however high his station, escapes. He knows the south, and what he says of southern conditions counts for something.

The author need not disclaim any intention of insulting the south; that, as he says, was far from his thought, and the inference of such deliberate intention would be an injustice to him.

Governor Stuart's statement that he stands for educating the public to respect the law is worthy of special commendation.

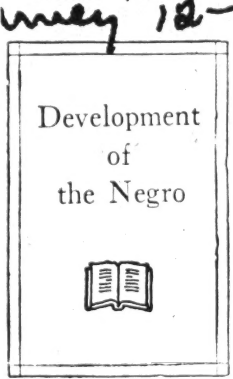
On the lynching question there can be no disagreement—there is absolutely none between Governor Stuart and Mr. Kauffman: there is only one way to stifle the mob spirit, and that is to enforce the law—to bring the people, enlightened or unlettered, to respect it.

And that is what Virginia more than any other southern state has done through the elimination of maudlin sentimentality from court procedure, and by the imposition of the certain penalties for law infringement. And that is why Virginia has not had a lynching in twenty years.

So Mr. Kauffman's communication, while

it is personal with reference to the misconception of his sentiments touching the south, brings Virginia into bright light on the law enforcement question; and the sooner other states emulate the example of Virginia in that respect the better it will be for them.

AMERICAN CIVILIZATION AND THE NEGRO
By C. V. Roman. F. A. Davis Company.
434 pp. Price \$2.50; by mail of the
SURVEY \$2.66.



I feel somehow as though Cotton Mather would write such a book as this were he a present-day American Negro. There is the same tendency toward unusual words, the same rhetorical treatment, the same discursiveness. Perhaps the

same basic psychology was back of the pedantry of both authors. In his desire to show that an American scholar could produce as good a book as an Englishman, Cotton Mather may have cultivated his pedantic vein in the same spirit in which Dr. Roman manipulates unwieldy words to show that the Negro in America may attain as large a vocabulary as his white brother. From the literary point of view the result is not unfortunate, as Dr. Roman never becomes ridiculous, and there is a quaintness of phraseology which tempts one to quote extensively, especially since common sense continually gleams through the exotic wording.

On the whole, the book contains much matter of permanent value and presents the case for the Negro with fairness. Its chief value is documentary, as showing certain present-day tendencies. Of these the most important discussed is the growing race pride of the Negro. The author summarizes his conclusions thus: "The Negro will continue to grow in ethnic consciousness, and teach race pride until he produces a racial scholarship that will bring him that positive assurance of a respectable seat in the hierarchy of civilization as a distinct racial entity, and not as the tolerated contamination of some nobler race."

Dr. Roman has an interesting chapter on the adjustment of the Negro to new conditions, in which he illustrates the obvious truth that a transition period is unpleasant in its outward effect on racial as on individual life. He says: "There

are distinctive slave virtues that are not virtues in freedom. All observers see that the Negro is throwing off the former; only those associated with the best of the Negro race know that he is putting on a glorious substitute, the virtues of a free man."

I once heard a learned professor at a sociological conference prove that race had nothing to do with the prejudice against the Jew. He proved that the Jewish race had such exceptional talents that prejudice against it was impossible and that ethnologically there was no such thing as a Jewish race. Dr. Roman has therefore sinned in good company in proving too much by the anatomical method.

"Anatomy," he writes, "discloses no distinctively human structure that is not common to the species wherever found, neither does it discover a single structural characteristic peculiar to any one variety." Later comes the italicized statement: "The Negroes, whom it is desired to place at the bottom of the human scale, are in many respects much more removed from monkeys than the purest whites."

JOSEPH GOULD.

BOOK NEWS

The Ku Klux Klan. By Annie Cooper Burton. Warren T. Potter, Publisher, Los Angeles, Cal. 38 pages paper cover. Price 50c.

Annie Cooper Burton evidently believes that the notorious Klansmen of the Reconstruction period in the South was organized and engaged in a righteous cause, and she writes with confidence and sincerity; but it is one of the strange perversities of human nature that some people can delight in pure cussedness. The Ku Klux Klan was organized and operated to intimidate, browbeat, alarm and terrorize the humble Negroes who had been given their liberty and the brutality which attended their operation is known to every Negro who passed through that terrible period. We have no sympathy with anyone who would undertake to induce people to revere the memory of men who engaged in such devilish practices as characterized the workings of the Ku Klux Klan.

The Christian Recorder.

Rev. W. T. Amiger, D. D., LL. D., president State University, Louisville, Ky., has just recently written a book on "Emotion in religion."

Writers and the Negro
Advocate, July 13
A few weeks ago the New York Times Book Review discussed comparatively and somewhat at length three recent books written on the Negro: America's Greatest Problem: The Negro, by R. W. Shufeldt, M. D.; The Education of the Negro Prior to 1861, by Carter Du Bois Woodson, Ph. D.; and The Negro, by W. E. Burghardt Du Bois, Ph. D. Of the three books the Times says that "Dr. Shufeldt's is the least satisfactory." The reviewer admits that "It has the merit of sincerity and is not without substance; but its violence and prejudice destroy its value." He concludes that "The book is so intemperate and unjust that it defeats its own ends. Dr. Shufeldt calls men like Booker Washington and Dubois the worst enemies the race has. He contends that the full-blooded Negro in this country has never contributed a single line to literature worth the printing; a single cog in the machine of invention; an idea to any science; or, in short, advanced civilization a single millimeter since the first Congo pair was placed on this soil." Referring to the moral status of the Negro he says: "It is impossible to improve the morals of a people when they have no morals to improve." He fears the absorption of the whole Negro population in the United States by the white race to the "lasting degradation" of the latter, and therefore urges a Federal enactment that would force "all Negroes and the descendants of Negroes within the boundaries of the United States" to "leave this country for all time within ten years after the enactment of such a law." The author thinks this country could well afford to spend \$150,000,000 in exporting the Negroes to the Philippines, South America, Mexico, the West Indies and Haiti.

Dr. Woodson's book contains nothing sensational, but shows how that prior to 1835 Negro slaves were taught to read and write, even as they were instructed in the Christian religion, and cites many interesting examples to show the high state of literal culture to which some Negroes had attained in those early days.

Referring to the book by Dr. DuBois the Times says: "Critics on both sides of the Atlantic have long agreed in praising the compact little volumes in the Home University Library of Modern Knowledge. The volume on 'The Negro,' by Dr. Dubois, editor of the Crisis, measures up to the standard of the series." This book reviews the history of the black race in Africa and shows that there was such a thing as Negro culture there, but that the slave trade was responsible for its destruction. The latter part of the book treats of the Negroes in this country. The Times' final comment is that

"The whole is written with an intellectual force, a breadth of learning and a judicial poise that compel respect."

THE LIFE OF BOOKER T. WASHINGTON.

A volume has been issued from the press of the Fleming H. Revell Company, by Dr. B. F. Riley, in recent months. The title of the volume is "The Life and Times of Booker T. Washington". Dr. Riley has made a very careful study of the career of this great Negro leader.

Booker Washington was a remarkable man, not only for this age, but for any age. His antecedents were slaves. He was reared under the conditions which followed the war between the states, when conditions among the Negroes were very chaotic. The vision of education and efficiency came to him in his early life. He had a burning desire for educational training. His ambition was restless. Fortunately, he had training which gave him high moral ideals. He had the gift of perseverance. The result was that he adhered tenaciously to his high purpose until he had brought to a consummation his great plan for the school at Tuskegee. Washington has built his best monument in that school. He took the Negro when he needed education in economics and the industrial arts. He had the saving grace of common sense. He had excellent touch with Northern and Southern people. He understood them both, and there was no trimming of sails to suit the atmospheric conditions, North or South, as the occasion might be. He had a straightforward, middle-of-the-road policy. He cherished no illusions regarding social equality. He did not believe the Negro was in the greatest need of fancy education; but he did believe that if the Negro could become economically productive—if he could become an efficient farmer, carpenter, bricklayer—there would be a demand for his labor and he would be given the material rewards of industry and skill.

Thus Washington projected himself into the very heart of the Negro life of the South at a most critical time in the history of the Negro. Great as was this work of Washington, we fear that Southern people have not always appreciated it. We have the highest appreciation of him, and believe that he wrought in a most lasting way. He was criticised, of course. Every man must expect criticism who does anything worth while. There were those who misunderstood Washington, but we believe he was a man of lofty ambitions, high ideals and thoroughly consecrated to his work. Indeed, he worked himself to death, if the accounts which we read are accurate. He was overwhelmed with appeals of all kinds, and had to bear the burdens of many lives. Northern friends were generous to him, and in the South there was increasing recognition of his great work. As the years pass we have no doubt the whole country will recognize in the great constructive work of Washington an achievement which goes to the foundations of our industrial civilization.

Dr. Riley, in his study of Washington, has been sympathetic, accurate, painstaking, clear-visioned and courageous. He has not hesitated to tell the truth and all the truth regarding this great Negro. He has not been afraid or ashamed to give credit to Washington for his work. Indeed, Dr. Riley has done many fine things for the Negro during recent years, and has not had the recognition he deserves. There never was a time, in our opinion, when the white people of the South were in a position to serve the Negro race better than today. There is a growing

sympathy between the two, at least among the leaders of both races. Unfortunately, there is still a deep-rooted prejudice growing out of the old relationship which prevents many people from according to the Negro all that he deserves. This, however, is passing away, and in due time he will come to his own.

We rejoice that Dr. Riley has written this life of Washington. We believe that every pastor and intelligent layman who desires to be informed on an important phase of our Home Mission work and on a great fundamental problem of the Kingdom of God should read this book.

10,000 New Books Now on Market

Houston Observer



The above cut is J. VANCE LEWIS, the noted orator and lawyer, who has just completed his second edition "OUT OF THE DITCH." In 1910 Mr. Lewis published 10,000 of his famous books, and the above number was sold throughout the country within 90 days. His second edition which will soon be on the market is full of romance and every page is a stimulant to the young man of his race. The author states that he wants to employ 200 agents in the State of Texas at the rate of \$50.00 per month, as he intends to put on the market 20,000 of his books. Those who desire to become agents may write the author at Lincoln Theatre Building, Houston, Texas.—Adv.

I wish to serve notice on the public that my second edition "OUT OF THE DITCH" is now in the hands of the printer, and 10,000 copies have been ordered by the author. These books will soon be on the market. My first edition is composed of eighteen chapters beginning as follows:

- Birth Place of the Author.
- Life on the Farm.
- Doc Lewis Becoming a Judge.
- School Days of the Author.
- College Life.
- In the Courts of Illinois.
- The Case of John Dona Van.
- Henry Windgate's Murder Case in

New York.

Celebrated Murder Case in Indianapolis, Ind.

Before the Courts of Harris County.

A Conspiracy.

Trip to Europe.

Home Coming.

19th of June at Cameron, Texas.

In the Jaws of Death at Liberty, Texas.

Conflict with the Doctors.

Religious Parliament.

The first and second edition will be blended together, and the following chapters will constitute the new edition:

The Roosevelt Party Calls the Author to Speak Throughout the U. S.

A Romantic Story of a Fifty-year Convict.

The Man That Hinders the Negro From Success.

The Negro Pulpit vs. the Negro Lawyer.

The Negro's Friend and Enemy in the South.

How the Big Negroes Destroy Each Other.

Gloomy Days for the Author.

White Friends to the Rescue.

The Governor of Texas and His Pardon Board.

The Author Defends Four Murder Cases by Appointment Thru a Texas Judge.

Why the Young Negro is Being Lynched and Burned in the South.

Home and Fireside.

If you desire book or the agency, write the author.

Yours for the elevation of the race,

J. VANCE LEWIS,

Price \$1.50.

Houston, Texas

Adv.

AFRO-AMERICAN HISTORICAL RECORDS PUBLISHING COMPANY—CAPITAL \$20,000.

Christian Recorder 11-16-16
Publishing the official records of the United States, relative to the colored men in the War of the Rebellion.—Edited by Charles R. Cooper, compiler of the Chronological and Alphabetical Records of the great Civil War.—A complete compilation of the Government records, in relation to the colored race, and such records of the Confederate Government as are in the possession of the United States.—In 16 parts, 200 pages each, 3 bound volumes, 1,200 pages each, uniform in style, binding and paper with the official volumes.

In order to secure the endorsement and co-operation of prominent Afro-American citizens in aiding to place this great work in the homes, schools, libraries and colleges of the land, a free copy of the first and second parts (100 pages each) will be distributed to a limited number. The first part contains the report of the American Inquiry Commission appointed by President Lincoln. This report has been chosen as Part No. 1 because of its authoritative historical statement of the introduction of slavery into America and traces slavery from its introduction to the outbreak of the rebellion, giving a proper understanding of the status of the slave at the commencement of the conflict, with over 1,000 references. The second part will contain a report of the Provost Marshal General to the Secretary of War on the colored soldier, and is very gratifying to race pride. If you are interested, address

REV. J. S. WOODS, Secretary,
Pastor, St. Marks, A. E. M. C.,
43 Fourth St. Milwaukee, Wis.
ADV. 11-16-2t.

REVIEW RACE PUBLICATIONS.

The Freeman 9-30-16
"Progress and Achievements of the Colored People," is a 434-page, large size, volume, the contents of which is told in the title. It is encyclopedic and more. It brings down to date the notable achievements of Negro men and women, thus making it a ready reference book, and especially for writers and speakers. The volume contains many groups of well made likenesses of individuals in various capacities.

It aims to teach by setting forth what has been done, making it clear that opportunity is not wanting to repeat the success of others—a practical manual of self-help. Its closing pages are devoted to great lessons, teaching much that is practical, and which is also necessary by way of information. Author, Joseph R. Gay, published by Austin Jenkins Co., Washington, D. C.

Los Angeles, Cal.

Negro to Be His Own Historian

From the Boston Herald

WHEN men of any race begin to show pride in their own antecedents we have one of the surest signs of prosperity and rising civilization. That is one reason why the new Journal of Negro History ought to attract more than passing attention. Hitherto the history of the negro race has been written chiefly by white men; now the educated negroes of this country have decided to search out and tell the historic achievements of their race in their own way and from their own point of view.

The opinions which the American negro has hitherto held concerning his own race have been largely molded for him by others. Himself he has given us little inkling of what his race has felt, and thought and done. Any such situation, if long enough continued would make him a negligible factor in the intellectual life of mankind. But the educated leaders of the race of whom our colleges and universities have been turning out hundreds in recent years do not propose that this shall come to pass. They are going to show the negro that his race is more ancient than the Golden Fleece or Roman eagle; that Ethiopia had a history quite as illustrious as that of Nineveh or Tyre and that the negro may well take pride in the rock from which he was hewn. The few decades of slavery form but a small dark spot in the annals of long and great achievement. That embodies a fine attitude and one which should be thoroughly encouraged. It aims to teach the negro that he can do his own race the best service by cultivating those hereditary racial traits which are worth preserving, and not by a fatuous imitation of his white neighbors.

NATIVE AFRICAN RENDERS GERMAN ARMY FINE SERVICE

Christian Recorder
Although Dr. Bernard Dernburg, one time secretary for the colonies for German Southwest Africa, declared some years ago in a speech in London, "We want no educated proletariat in Africa," it is a fact that thirty years ago, in a work published in Berlin, mention is made of Jan Curry, an unadulterated African, who was raised to the dignity of commandant of the Brandenburg Fort de Grosse, Frederickberg, situated in the C. of Tres Forcas, on the western coast of Africa, by the German government. He must have been a man of some education to have held, as he did, such an important post.

As the officers of the German army who passed through the department of military history of the general staff were promoted, the achievements of this Negro as a military genius formed a part of their curriculum. He was

cited as one whose military career was worthy of emulation. One of these German generals has paid a high compliment to Jan Curry as a military strategist. I am indebted to Dr. Kunst of Guatemala, a great German scholar and friend of the race, for these facts. Dr. Kunst wrote for the Journal of Negro History for October a most interesting article on another subject relating to the Negro.

The late Governor Russwurm of Liberia, some time editor of one of the early Negro newspapers in New York city, while governor applied for and obtained leave of absence to visit the United States to make a report to the Colonization society, of which he was the duly accredited representative in Liberia. The members of the board, sitting in the city of Baltimore, took advantage of his presence in the city (1847) to make his personal acquaintance. They gave him a dinner at the principal hotel in the city, at which there were no absentees, and there was not one present, says J. H. B. Latrobe, who was not impressed by the grave, courteous and dignified bearing of the agent whose wise and prudent conduct of the society's affairs in Africa had given such satisfaction.

"One with difficulty," says the editor of "Maryland in Liberia" (1885), page 72, "recalls nowadays the sensation that the idea of this dinner to a colored man in 1847 produced in Baltimore. It was ludicrous to see the astonishment of the Irish waiters who surrounded the table at Page's hotel when they were called upon to render the same service to a colored man that they were in the habit of rendering to many socially prominent citizens."

So we have three instances of record where Negroes have dined with distinguished white men—Julius Melbourne as the guest of Thomas Jefferson at Monticello in the eighteenth century, with many notable men of the period, among them Chief Justice Marshall, Dr. Dexter, etc.; Governor Russwurm at Baltimore and Booker T. Washington at the White House in Washington.

How many of the present generation know that in 1810 there existed in the city of Philadelphia an insurance company composed of colored men, with a capital of \$5,000 and with an office located at 159 (now 529) Lombard street? Its president was Joseph Randolph, Cyrus Porter treasurer and William Coleman secretary, and its

capital was in cash. It flourished from 1811 to 1813, as stated in the city directories of that period. In the latter year it was located at 153 Lombard street, in the residence of its secretary, who was a schoolteacher. Some of the policies are yet preserved in the families of the insured.

There is a great demand by collectors of old books for books by Negro authors. I recently picked up at random a catalogue of a New York city dealer and noted the following: DuBois' "Philadelphia Negro;" "Africa and America," Alex Crumwell; "Running a Thousand Miles For Freedom," William Craft, and "Personal Experience of Uncle Tom," by Jones. The wonderful thing about these books is that they are more sought after by white people, for some reason, than their own. This is not bad. Still it would not hurt if we Negroes were a little bit more interested.

The Negro Society For Historical Research has recently acquired a very rare book, "An Account of the Trial of the British Soldiers Who Killed At Tucks," on whose death the trial was based, and Gray and Maverick, his colleagues, who attacked the main guard of the British soldiers in Boston March 5, 1775; also the true story written by a Negro of the Denmark-Vesey insurrection in South Carolina, with all the inside facts.

BOOK WRITTEN BY NEGRO TO BE USED IN COLORED SCHOOLS

The Savannah Tribune
Memphis, Tenn., October 28, 1916—

For the first time in the history of the South a book of general literature written by a Negro author, is being used in the Negro public schools as a text book under the authority of a board of education. This has taken place in Memphis, Tenn., the second largest city in the South. The book that is being thus used is called "Life's Demand; or, According to Law," by Sutton E. Griggs. By a unanimous vote, upon the recommendation of the city superintendent, Dr. A. A. Kincannon, the Memphis board of education composed wholly of southern white men approved of the book as a supplemental reader. In keeping with the vote the superintendent gave instructions to the eleven principals of the Negro schools to proceed with the instruction of the book. In the course of his talk to the principals Dr Kincannon remarked "I examined the book with great care. Its style is clear, beautiful and forceful. Let us record Dr. Griggs such a reception of his book here that

the influence of our action will be felt throughout the South."

All of the principals of the Negro schools have entered heartily into the matter, and many of the teachers touched with a feeling of race pride are eagerly joining in with the movement. They are glad that they can at least teach out of a book written by a Negro. They feel that the inspirational effect of this fact will be great.

The daily newspaperers of this city have taken a lively interest in the movement and as a result efforts are being made by influential persons in various other places to have the book adopted in their schools. The presidents of several of the leading colleges of the South have decided upon the use of the book and others have written to take the matter under advisement.

While the book can be studied with profit by the young, it is also a work that challenges the attention of the most thoughtful. A complete revolution in the life and status of the Negro race is predicted if the race at large reads, studies and follows the teachings of the book.

Capt. Babney M. Scales, a noted attorney of Memphis, president of the Confederate historical society says of the teachings of the book, "It impresses me as an irresistible appeal to the intelligent class of the race, and if it can be extensively placed in the hands of the thoughtful men and women of this age, it must produce excellent results, such as will reach far into the future generations. It is well worth the consideration of the white as well as the Negro race."

Mrs. Geo M. Matthews, one of the most widely known white women of Chicago, has expressed the opinion that the book is destined to change the thought of the age.

The price of the book is thirty-five cents per copy, with five cents added for expense of mailing, and at present can be obtained from the author, Sutton E. Griggs, 569 E. Georgia Ave., Memphis, Tenn.

WHO'S WHO A GOOD BOOK

Rock Island Messenger
The editor of this paper has sent his personal data for a biographical sketch to appear in the second edition of WHO'S WHO OF THE COLO-

RED RACE, and recommends that all men and women doing good work in any field of elevated or honorable human endeavor should do likewise. All such are entitled to mention in the work among representatives of the race, free of charge. The first volume appeared in 1915, contained 1330 personal sketches, occupying 301 pages, and 25 additional pages of miscellaneous information. It is the first of any similar works ever accepted as an authority on the advancement of the race by American institutions. The volume is sent "on approval" and may be returned if not as recommended; but the fact that it passed examination of the leading bibliographers in the country, and was placed in the State, public and university libraries from Boston to Seattle is its best recommendation.

The second edition, now being prepared, will contain four sections: (a) Sketches of the noted Abolitionists; (b) sketches "In Memory of the Dead;" (c) Personal sketches of Notable Living Men and Women; (d) "What's What" section, describing the educational and other institutions for colored people, their organizations, societies, charities, and general uplift work.

Data blanks are cheerfully sent on request by addressing F L Mather, 3903 Cottage Grove Ave, Chicago, Ill.

THE AWAKENING.

The Richmond Planet
6/17/16.

We have received from that brilliant writer and journalist, JOHN E. BRUCE, a copy of his latest literary production, "The Awakening of Hezekiah Jones." It is true to southern life in the South, and to southern life in the North, too. We have found the novel to be of intense interest, compelling attention after reading the first chapter. It tells of a German and an Irishman demanding political recognition on account of the numerical strength of their support, all of which was far less than that given by this ideal black politician and political leader, Hezekiah Jones, who had hitherto been content with social recognition and words of praise.

The German made his demands first and they were granted. The Irishman came next, and his requests

were duly honored. This served to awaken Hezekiah Jones. When he spoke logically and effectively, he was offered menial positions, janitorships and street-sweeping jobs for his constituency. He was told, too, that it would not do for him and his people to aspire to public office. To look after the many in menial positions was better than to look after one in more lucrative employment.

Moreover, it was insisted that he had no member of his race qualified to hold a higher office. Jones found a graduate of a northern college, who had lost his job as an instructor and had been forced to resort to menial employment. He offered him to the political bosses and with the offer manifested a disposition to show that he had spoken the first word on the subject. He insisted upon an agreement insuring the appointment of his candidate for the office.

The bosses yielded, and Hezekiah Jones, in his demand for one representative office and many menial ones, satisfied his followers, who had stood solidly behind him in his conservative demands for political recognition. The work is published by PHIL. H. BROWN, Hopkinsville, Ky. The author can be reached at Yonkers, New York. No book can better serve its purpose in these critical times than the one known as "The Awakening of Hezekiah Jones." By all means, write for the prospectus and get a copy.

The Race Problem Squarely Raised and Frankly Discussed 5/27/16
The Dallas Express
The titles of the two books suggest and indicate the character of their contents, and the mode of treatment of their subjects by their respective authors. While some of the conditions described in "America's Greatest Problem" are very serious, and indicate a good deal of depravity, especially bestial sensuality on the part of some Southern white men, who are depicted as being so weak and infirm of purpose that they cannot withstand any temptation, yet—as can be clearly discerned by any intelligent reader of the first book, and as is conclusively demonstrated in the other, these serious conditions do not attach to the wisest, noblest, and best in the South, who neither succumb to the temptations so glaringly depicted, nor are convinced that any serious problem is involved in the dwelling and working together of the two races—it becomes manifest that it is not only a gross exaggeration to characterize this condition and the question growing out of it as "America's Greatest Problem," but that this characterization is a

most unjust aspersion not only on the morals, but the intelligence of the noble men and women of the South.

The childish spirit of exaggeration characterizing the title, naturally pervades and mars the whole book. As a matter of fact, I have spent much time in the South, have done the most of my professional work there, and conduct almost all of my present business in the South; and I feel confident to bear my testimony to the fact that I never felt myself subjected to any particular temptation of the kind specified, and I was not impressed with the idea that my friends and associates there felt themselves under any such temptation, or were particularly disturbed or alarmed by existing conditions. The thought does not seem to have occurred to Dr. Shufeldt that it is in temptation that we are all tried and purified. The promises, especially in the concluding book of the Word are all to those who overcome in temptation, and not to those who weakly isolate themselves from it.

APR 1916
HISTORY PUBLISHED
Washington, January 67.—The Journal of Negro History has just made its initial appearance here. It is edited by Dr. C. G. Woodson, an instructor in the M Street High School, and is the result of the formation in Chicago last August of the Association for the Study of Negro Folk Lore and History.

Among the articles that appear in the first issue are: "The Passing Tradition of and the African Civilization," in which Monroe N. Work takes the ground that the world is beginning to recognize Negro achievement; an article by W. B. Harlove on "The Story of Maria Louisa Moore and Fannie M. Richards," two women who founded a colony of free Virginia Negroes in Detroit in 1850; and one by Editor Woodson dealing with "Negro Education Prior to 1861."

It is published quarterly and costs \$1 a year.

Voice of the People 2/26/16
Commends Rev. B. T. Harvey's Book.
The Rev. B. T. Harvey of Lakewood, N. J., has recently committed authorship, and a book, "Life's Harmony," is the result. It is a philosophical work well thought out and has evoked fine commendation from the late Booker T. Washington, who said, "I have read with very great interest and satisfaction your book, 'Life's Harmony.'" The Rev. D. Wadsworth Cannon, pastor of the First Baptist church, Cranford, N. J., said, "You have discovered the key of the most profound and philosophical subject of the age." These and other indorsements of the brilliant

author's work are highly complimentary to Dr. Harvey as a writer and a thinker. The secretary of the state board of examiners for teachers' licenses, Hon. T. D. Sensor of New Jersey, and Hon. A. B. Meredith, assistant commissioner of education, also speak in praise of the work.

AUTHORS AND BOOKS

Review of New Books, Pamphlets and Other Literary Efforts Submitted to The Chicago Defender.

DR. ROMAN'S NEW BOOK.

Announcement is made that the long-expected book by Dr. C. V. Roman, of Nashville, Tenn., editor of the Journal of the National Medical Association, is to be issued shortly after the opening of the new year. The volume is to bear the very inviting title of "American Civilization and the Negro," an especially "live" topic at this time. Dr. Roman is now reading the final proof and the publishers have expressed the opinion that the physician has produced the greatest book of the kind that has been offered to the thinking people of the country. The volume will be fully illustrated and will contain between 400 and 500 pages. It is admitted that no one has given this large subject clearer thought than Dr. Roman and the result of his cogitations for years on the vital issue affecting the races of the Western world will doubtless be sought eagerly by the masses and classes of every section of the land.

Dr. Roman puts his book forth modestly, leaving his friends to judge as to its merits. Quoting the immortal Lincoln, he says: "I have done the best I could—with malice toward none and charity for all, but with firmness in the right, as God gives me to see the right."

New York City OCT 19 1916

The *Journal of Negro History*, edited by Carter G. Woodson for the Association for the Study of Negro Life and History, Inc., is a quarterly review, dignified, thoughtful, but not heavy with the dullness that specialism tends to. The fourth number, published this month, has articles on "The Work of the Society for the Propagation of the Gospel in Foreign Parts Among the Negroes of the Colonies," on "people of color" (the word "negro" being discarded here for reasons not obscure) in Louisiana; on the defeat of the Secessionists in Kentucky in '61, and on negro life in Guatemala in the seventeenth century. There are forty-five pages of interesting reprint of "Travellers' Impressions of Slavery in America," 1750-1800; reviews of books on subjects connected with the racial problem, and notes of news value to earnest students thereof. A brightly written and well made magazine.

OUR NEGRO CITIZENS

American Civilization and the Negro is the most extensive work on the condition of the American negro written by one of the race. Professor Roman has for many years, in connection with his medical experience, made a study of negro conditions, and negro traits. As abroad that nothing remarkable has happened there. They have thus fallen victim to the weakness of thinking that what one does not know of, does not

all good or all bad, any more than all white people, and the percentage of the superior is small in all races.

His work is a strong defense of the negro of the south, and he finds every ground for encouragement in the progress which the race is making.

A chapter is devoted to showing how every charge of cruelty or superstition or ignorance brought against the negro may be matched by equal evils and crimes in the history of white races, even at the present day. We especially commend the volume to those for whom it was probably intended, those of colored blood, who need to have both their pride and their ambition stimulated in the midst of an environment too often depressing.

American Civilization and the Negro, by C. V. Roman, Philadelphia, Davis, \$2.50.

FOR THE STUDY OF NEGRO HISTORY

To UNEARTH the Negro and his contributions to civilization is, in brief, the purpose of the recently organized Association for the Study of Negro Life and History. Funds will be raised to employ investigators to collect all historical and sociological material bearing on the Negro and the first issue of the *Journal of Negro History* has been published. (Quarterly, \$1 a year, 2223 Twelfth street, Washington, D. C.). The editor of the *Journal* and director of research is Carter G. Woodson whose recent volume, *The Education of the Negro Prior to 1861*, was reviewed in THE SURVEY for January 29.

Mr. Woodson is a graduate of the University of Chicago, won a Ph.D. degree at Harvard and has worked in the department of history at the Sorbonne in Paris. Following three years' service as a supervisor of schools in the Philippines he traveled over Asia, Africa, and Europe.

In a statement of the aims and purposes of the new association, Dr. Woodson says: "In recording the progress of mankind, historians have regarded the so-called white man's civilization as indigenous development supreme and absolute among the civilizations of the world. Most men concede the superiority of modern civilization, but the assertion that it is a development peculiar to a single race has long since passed among scholars. As to the progress of the people of African descent, writers have been very uncharitable. Not knowing anything worth while about Africa and unwilling to learn about it, they have published it as abroad that nothing remarkable has happened there. They have thus fallen victim to the weakness of thinking that what one does not know of, does not

exist. "Scholars in Europe, however, are beginning to eradicate this error. A few bold thinkers in this country, like Professor Boas, have directed their attention to the same problem. And it does not require so much argument to convince an intelligent person that a race could not have so long controlled a large continent without contributing to civilization something which has influenced the progress of other nations.

"With the same thought the people of our southern states are gradually realizing the fact that the Negroes among them are not so much the products of an older civilization as the makers of the present civilization.

"The people of color in the United States, therefore, are becoming the object of scientific study. Students of history here, however, are handicapped because of the failure of historians of the past to take note of Negroes. The history of the colored people is still hidden in numerous documents, which in many places are now being thrown away. It is to save and make available this literature that the Association for the Study of Negro Life and History was formed."

Washington, Md. American

AMERICAN NEGRO HISTORY.

The *Journal of Negro History*. Edited by Carter G. Woodson. Published at Lancaster, Pa.

The first number of the *Journal of Negro History* bears the marks of scholarship and the range of the articles and the nature of the object that is had in view in the publishing of this journal gives it a place at the start in the interest of students and all persons who are interested in the tremendous social vitality of the American negro and his relation to American society.

The premier number of the *Journal* contains articles of the most fascinating order and among these are The Negroes of Cincinnati Prior to the Civil War; The Passing Tradition and the African Civilization; The Mind of the American Negro as Reflected in his Proverbs; The Story of Mary Louise Moore and Fannie M. Richards.

Negro history has promise of exposition that will furnish wide illumination upon the great race problem of the country and will assure the preservation of many interesting aspects of negro life and relations.

Bibliography - 1916

BISHOP PHILLIPS COMMENDS "AUTOBIOGRAPHY OF BISHOP LANE."

"Nashville, Tenn., Nov. 24, 1916.

"My Dear Dr. Lane:—

I desire to thank you for a copy of that excellent book of your father—"Autobiography of Bishop Isaac Lane, LL. D."

I have read it from cover to cover and reviewed it. Some of the chapters I have read as many as three times and consider myself greatly helped by reading it. The author writes in a most fascinating and elucidating style.

In Chapter XII, where he gives his "early experiences as a Bishop," he makes one think of some of the experiences encountered by John Wesley in the early days of his ministerial life when he pressed forward under many trying ordeals to better the condition—the spiritual condition of the people among whom he lived. The first Chapter bristles with facts concerning the organization of the C. M. E. Church, and these facts are written with such a literary style that they both interest and instruct. The pen pictures of his colleagues are beautiful. He gives each one a unique place in the Church and evinces by his liberal spirit that he is a broad man and delights to speak well of others.

The whole book is a gem; and deserve it will, no doubt, get a large circulation throughout the Church and r. Extend to your father my thanks for the copy sent me and my sincere congratulations for the production of such an excellent book. Once more thanking you, I am

Yours truly,

C. H. PHILLIPS.

MORE ABOUT BOOKS

Christian Recorder
The recent "Buy a Book Campaign" of Prof. R. R. Wright, Editor of The Christian Recorder, the oldest Negro organ in the world, has revealed a paucity of readers among our people, even among our "best people," hard to conceive.

We read, of course we read, but what do we read? Papers, magazines, books and even the bills posted on the neighboring fence, written by our enemies, nay, the word is harsh, by our "competitors," and published by a commercial company which is in business for the receipts of the trade.

Some months ago, the entire country was agitated over the vilest of anathemas to a helpless folk in a land whose soil is seeped with the blood of the traduced spilled in its defense, and more pages of free advertising were given to the author and developer of the most libellous story ever issued by the people of America. Today every child in the country knows the story of "The Birth of A Nation," and all its tragic evolution.

Shortly after Tom Dixon wrote that scurrilous story, "The Leopard's Spot," to offset the story of Uncle Tom's Cabin by Harriet Beecher Stowe, which was the beginning of the liberation of the black slave in America, another story appeared, "Handicapped in the Land of the Free," by Emma Raynor, which is to present day events what Uncle Tom's Cabin was to the days of slavery, and like it expresses truths which portray the brutality and savagery of the portion of the country which is known for its chivalry (?).

Few persons even know that Emma Raynor's story was written. Fewer have read it. It was not a popular side of the subject, and the publishers could not count receipts fast enough, and the book has been kept in the background.

We want a few of those who are our friends, a few of our own editors, teachers and thinkers, to read this book. Let us buy a book written by a friend. Let us try and get this story on the reels for the American public to view, and judge between the man and the woman.

If the author of "Handicapped in the Land of the Free" will but hold up her hand, and let us find her, we will be glad to render our feeble praise for an effort as brave as it was just to equalize the public mind on the subject of cruelty, ignorance and savagery, as represented by two races in the Southland.

We are not devoid of gratitude, but we are handicapped by prejudice, greed, envy and hate. We recognize a friend who risked so much to tell our story.

M. C.



"WHETHER WHITE OR BLACK, A MAN," is sent out with the desire of making men and women better acquainted, not with the typical Negro of minstrel shows or as caricatured in comic newspapers, but with the refined and cultured Negro gentleman.

PRICE, POSTPAID, 50 CENTS
Special Reductions to Agents taking Six Copies or More.

"ALONG THE HIGHWAY" BY COLORED AUTHOR

"Along the Highway" is the title of a new book from the pen of Wm. H. Shackelford, colored, which has just been issued by the press of the E. Sunday School Union, with which he has been connected for several years. The book contains 163 pages, and is elegantly bound and printed. It covers almost every subject in catchy style, and is brimful of wit and humor, as well as interesting matter in essay form.

The author is known as the "Highway Man" among the colored people, and always enjoys the distinction of being superintendent of one of the largest and most thoroughly organized Sunday schools in the country.

John E. Bruce "Grit" Writes a Novel

"The Awakening of Hezekiah Jones" is the title of a new and interesting novel by John E. Bruce "Grit," the well known newspaper correspondent, of Yonkers, N. Y. The novel deals in a very emphatic manner with some of the problems affecting the political rewards due the colored man as a voter and takes issue with the national and state governments on the question of democracy as it should exist in America. P. H. Brown of the Saturday News, Lexington, Ky., is the publisher.

Anti-Slavery Activities of The
Methodist Episcopal Church
in Tennessee As an Earl Martin
Tennessee Historical Magazine,
June, 1916. ✓

Lockley, F. Some Documentary records of Slavery
in Oregon, Duane, Ore. Hist.
Soc. June 1916

not in Y. B.
A Hard Book
of The
A. M. E. Church
Remedy C. Ransom
John R. Hawkins
A. M. E. S. S. Union
Nashville, 1916 see copy of und.
church
Men of Maryland, Br
Brygg, G. F. men of Maryland.

Albion ^{Book} Union Pk 20
Selected Discussions
of Race Problems

1916

B... 1916

Rural Land Ownership Among
The Negroes of Virginia
Samuel T. Bittly.

Phelps-Stokes Fellowship Papers
The University of Virginia
1916

Mauda Schupfield, Pioneer Negro
Educator, by Dr. Mahalia A. ...
Columbia S.C. 1916.

Price \$1.00.
Cane Sugar Industry, Irene A. Wright
American Historical Review
July 1916

Documents here on this subject
much valuable material here
on the Negro.

Lectures & Addresses on The
Negro in The South
Phelps-Stokes Fellowship Paper
The University of Virginia

1916

These lectures delivered at the
University in 1913, 1914 & 1915

Written for

The Psychology of
The Negro: An Experimen-
tal Study, George Oscar
Ferguson, Jr. Columbia
University Contributions
to Philosophy & Psychology
XXV No 1. New York, Science
Press, 1916

The Slave Laws of
Tennessee.

Tennessee Hist. Mag.
Sept. 1916.

H. M. Henry

Not in Y.B.

Negro Text Book Used

A book called "Life's Demand, or
According to Law," written by Sut-
ton E. Griggs, writer and author of
several books, has been accepted by
the Board of Education of Memphis,
Tenn., and is now being used in the
public schools of that city for Ne-
groes as a text book.

Written for
early Negro Deportation Project
H. N. Shennard,
in Mississippi Historical
Review II. March 1916